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Arnold's School Classics.

ECLOGÆ HERODOTEÆ,

PART I.

FROM THE TEXT OF SCHWEIGHÆUSER,

WITH

ENGLISH NOTES

BY

PROFESSOR WOOLSEY,
OF HARVARD UNIVERSITY.

EDITED BY THE REV.

THOMAS KERCHEVER ARNOLD, M.A.
RECTOR OF LYNDON,
AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

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PREFACE.

The following extracts from the two first Books of Herodotus require no particular preface. The portions selected are the same as those contained in a German volume of "Narratives from Herodotus" by Lange; the notes to the work, together with the translation of Müller's "Life of Herodotus," are from the very useful edition of Herodotus by Professor Woolsey of Harvard University.

T. K. A.

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LIFE OF HERODOTUS.

BY K. O. MÜLLER.

HERODOTUS, the son of Lyxes, was, according to a statement of good authority, born in Olymp. 74, 1, B.C. 484, in the period between the first and second Persian wars. His family was one of the most distinguished in the Doric colony of Halicarnassus, and thus became involved in the civil commotions of the city. Halicarnassus was at that time governed by the family of Artemisia, the princess who fought so bravely for the Persians in the battle of Salamis, that Xerxes declared that she was the only man among many women. Lygdamis, the son of Pisindelis, and grandson of Artemisia, was hostile to the family of Herodotus. He killed Panyasis, one of the restorers of epic poetry, who was probably the maternal uncle of Herodotus; and he obliged Herodotus himself to take refuge abroad. His flight must have taken place about the 82nd Olympiad, B.C. 452.

Herodotus repaired to Samos, the Ionic island, where probably some of his kinsmen resided. Samos must be looked upon as the second home of Herodotus; in many passages of his work he shows a minute acquaintance with this island and its inhabitants, and he seems to take a pleasure in incidentally mentioning the part played by it in events of importance. It must have been in Samos that Herodotus imbibed the Ionic spirit which pervades his history. Herodotus likewise undertook from Samos the liberation of his native city from the yoke of Lygdamis;

and he succeeded in the attempt; but the contest between the nobles and the commons having placed obstacles in the way of his well-intentioned plans, he once more forsook his native city.

Herodotus passed the latter years of his life at Thurii, the great Grecian settlement in Italy, to which so many distinguished men had intrusted their fortunes. It does not, however, follow from this account, that Herodotus was among the first settlers of Thurii; the numbers of the original colonists doubtless received subsequent additions. It is certain that Herodotus did not go to Thurii till after the beginning of the Peloponnesian war; since at the beginning of it he must have been at Athens. He describes a sacred offering, which was on the Acropolis of Athens, by its position with regard to the Propylæa; now the Propylæa were not finished till the year in which the Peloponnesian war began. Herodotus likewise evidently appears to adopt those views of the relations between the Greek states, which were diffused in Athens by the statesmen of the party of Pericles; and he states his opinion that Athens did not deserve, after her great exploits in the Persian war, to be so envied and blamed by the rest of the Greeks; which was the case just at the beginning of the Peloponnesian war.

Herodotus settled quietly in Thurii, and devoted the leisure of his latter years entirely to his work. Hence he is frequently called by the ancients a Thurian, in reference to the composition of his history.

In this short review of the life of Herodotus we have taken no notice of his travels, which are intimately connected with his literary labours. Herodotus did not visit different countries from the accidents of commercial business or political missions; his travels were undertaken from the pure spirit of inquiry, and for that age they were very extensive and important. Herodotus visited Egypt as high up as Elephantine; Libya, at least as far as the vicinity of Cyrene, Phœnicia, Babylon, and probably also Persia; the Greek states on the Cimmerian Bosphorus, the contiguous country of the Scythians, as well as Colchis; besides which, he had resided in several states of Greece *and Lower* Italy, and had visited many of the temples,

even the remote one of Dodona. The circumstance of his being, in his capacity of Halicarnassian, a subject of the King of Persia, must have assisted him materially in these travels; an Athenian, or a Greek of any of the states which were in open revolt against Persia, would have been treated as an enemy, and sold as a slave. Hence it may be inferred that the travels of Herodotus, at least those to Egypt and Asia, were performed from Halicarnassus in his youth.

Herodotus, of course, made these inquiries with the view of imparting their results to his countrymen. But it is uncertain whether he had at that time formed the plan of connecting his information concerning Asia and Greece with the history of the Persian war, and of uniting the whole into one great work. When we consider that an intricate and extensive plan of this sort had hitherto been unknown in the historical writings of the Greeks, it can scarcely be doubted that the idea occurred to him at an advanced stage of his inquiries, and that in his earlier years he had not raised his mind above the conception of such works as those of Hecatæus, Charon, and others of his predecessors and contemporaries. Even at a later period of his life, when he was composing his great work, he contemplated writing a separate book upon Assyria (Ἀσσύριοι λόγοι); and it seems that this book was in existence at the time of Aristotle. In fact, Herodotus might also have made separate books out of the accounts of Egypt, Persia, and Scythia, given in his history; and he would, no doubt, have done so, if he had been content to tread in the footsteps of the logographers who preceded him.

It is stated that Herodotus recited his history at different festivals. This statement is, in itself, perfectly credible, as the Greeks of this time, when they had finished a composition with care, and had given it an attractive form, reckoned more upon oral delivery than upon solitary reading. Thucydides, blaming the historians who preceded him, describes them as courting the transient applause of an audience. The ancient chronologists have also preserved the exact date of a recitation which took place at the great Panathenæa at Athens, in Olymp. 83, 3, B.C. 446

(when Herodotus was thirty-eight years old). The collections of Athenian decrees contained a decree proposed by Anytus (ψήφισμα Ἀνύτου), from which it appeared that Herodotus received a reward of ten talents from the public treasury. There is less authority for the story of a recitation at Olympia; and least authority of all for the well-known anecdote, that Thucydides was present at it as a boy, and that he shed tears, drawn forth by his own intense desire for knowledge, and his deep interest in the narrative. To say nothing of the many intrinsic improbabilities of this story, so many anecdotes were invented by the ancients in order to bring eminent men of the same pursuits into connexion with each other, that it is impossible to give any faith to it, without the testimony of more trustworthy witnesses.

The public readings of Herodotus (such as that at the Panathenaic festival) must have been confined to detached portions of his subject, which he afterwards introduced into his work; for example, the history and description of Egypt, or the accounts concerning Persia. His great historical work could not have been composed till the time of the Peloponnesian war. Indeed, his history, and particularly the last four books, are so full of references and allusions to events which occurred in the first period of the war, that he appears to have been diligently occupied with the composition or final revision of it at this time. It is however very questionable, whether Herodotus lived into the second period of the Peloponnesian war. At all events, he must have been occupied with his work till his death, for it seems to be in an unfinished state. There is no obvious reason why Herodotus should have carried down the war between the Greeks and Persians to the taking of Sestos, without mentioning any subsequent event of it. Besides, in one place he promises to give the particulars of an occurrence in a future part of his work; a promise which is no where fulfilled.

The plan of the work of Herodotus is formed upon a notion, which, though it cannot in strictness be called true, was very current in his time, and had even been developed, after their fashion, by the learned of Persia and Phœnicia, *who were not* unacquainted with Greek mythology. The

notion is that of an ancient enmity between the Greeks and the nations of Asia. The learned of the East considered the rapes of Io, Medea, and Helen, and the wars which grew out of those events, as single acts of this great conflict; and their main object was to determine which of the two parties had first used violence against the other. Herodotus, however, soon drops these stories of old times, and turns to a prince whom he knows to have been the aggressor in his war against the Greeks. This is Crœsus, King of Lydia. He then proceeds to give a detailed account of the enterprises of Crœsus and the other events of his life; into which are interwoven as episodes, not only the early history of the Lydian kings and of their conflicts with the Greeks, but also some important passages in the history of the Greek states, particularly Athens and Sparta. In this manner Herodotus, in describing the first subjugation of the Greeks by an Asiatic power, at the same time points out the origin and progress of those states by which the Greeks were one day to be liberated. Meanwhile, the attack of Sardis by Cyrus brings the Persian power on the stage in the place of the Lydian; and the narrative proceeds to explain the rise of the Persian from the Median kingdom, and to describe its increase by the subjugation of the nations of Asia Minor and the Babylonians. Whenever the Persians come in contact with other nations, an account, more or less detailed, is given of their history and peculiar usages. Herodotus evidently, as indeed he himself confesses, strives to enlarge his plan by episodes; it is manifestly his object to combine with the history of the conflict between the East and West a vivid picture of the contending nations. Thus to the conquest of Egypt by Cambyses (Book II.) he annexes a description of the country, the people, and their history; the copiousness of which was caused by his fondness for Egypt, on account of its early civilization, and the stability of its peculiar institutions and usages. The history of Cambyses, of the false Smerdis, and of Darius, is continued in the same detailed manner (Book III.); and an account is given of the power of Samos, under Polycrates, and of his tragical end; by which the Persian power began to extend to the islands between Asia and Europe. The institutions esta-

blished by Darius at the beginning of his reign afford an opportunity of surveying the whole kingdom of Persia, with all its provinces, and their large revenues. With the expedition of Darius against the Scythians (which Herodotus evidently considers as a retaliation for the former incursions of the Scythians into Asia) the Persian power begins to spread over Europe (Book IV.). Herodotus then gives a full account of the north of Europe, of which his knowledge was manifestly much more extensive than that of Hecatæus; and he next relates the great expedition of the Persian army, which, although it did not endanger the freedom of the Scythians, first opened a passage into Europe to the Persians. The kingdom of Persia now stretches on one side to Scythia, on the other over Egypt to Cyrenaica. A Persian army is called in by Queen Pheretime against the Barcæans; which gives Herodotus an opportunity of relating the history of Cyrene, and describing the Libyan nations, as an interesting companion to his description of the nations of northern Europe. While (Book V.) a part of the Persian army, which had remained behind after the Scythian expedition, reduces a portion of the Thracians and the little kingdom of Macedonia under the power of the great king, the great Ionian revolt arises from causes connected with the Scythian expedition, which brings still closer the decisive struggle between Greece and Persia. Aristagoras, the tyrant of Miletus, seeks aid in Sparta and Athens for the Ionians; whereupon the historian takes occasion to continue the history of these and other Greek states, from the point where he had left it (Book I.); and in particular to describe the rapid rise of the Athenians, after they had thrown off the yoke of the Pisistratids. The enterprising spirit of the young republic of Athens is also shown in the interest taken by it in the Ionian revolt, which was begun in a rash and inconsiderate manner, and, having been carried on without sufficient vigor, terminated in a complete defeat (Book VI.). Herodotus next pursues the constantly increasing causes of enmity between Greece and Persia; among which is the flight of the Spartan king Demaratus to Darius. To this event he annexes a detailed *explanation of* the relations and enmities of the Greek

states, in the period just preceding the first Persian war. The expedition against Eretria and Athens was the first blow struck by Persia at the mother country of Greece, and the battle of Marathon was the first glorious signal that this Asiatic power, hitherto unchecked in its encroachments, was there at length to find a limit. From this point the narrative runs in a regular channel, and pursues to the end the natural course of events; the preparations for war, the movements of the army, and the campaign against Greece itself (Book VII.). Even here, however, the narrative moves at a slow pace; and thus keeps the expectation upon the stretch. The march and mustering of the Persian army give full time and opportunity for forming a distinct and complete notion of its enormous force; and the negotiations of the Greek states afford an equally clear conception of their jealousies and dissensions; facts which make the ultimate issue of the contest appear the more astonishing. After the preliminary and undecisive battles of Thermopylæ and Artemisium (Book VIII.), comes the decisive battle of Salamis, which is described with the greatest vividness and animation. This is followed (in Book IX.) by the battle of Platæa, drawn with the same distinctness, particularly as regards all its antecedents and circumstances; together with the contemporaneous battle of Mycale and the other measures of the Greeks for turning their victory to account. Although the work seems unfinished, it concludes with a sentiment which cannot have been placed casually at the end; viz. that (as the great Cyrus was supposed to have said) "It is not always the richest and most fertile country which produces the most valiant men."

In this manner Herodotus gives a certain unity to his history; and, notwithstanding the extent of his subject, which comprehends nearly all the nations of the world at that time known, the narrative is constantly advancing. The history of Herodotus has an epic character, not only from the equable and uninterrupted flow of the narrative, but also from certain pervading ideas, which give a uniform tone to the whole. The principal of these is the idea of a fixed destiny, of a wise arrangement of the world, which has prescribed to every being his path; and which allots

ruin and destruction, not only to crime and violence, but to excessive power and riches, and the overweening pride which is their companion. In this consists *the envy of the gods* (φθόνος τῶν θεῶν), so often mentioned by Herodotus; by the other Greeks usually called *the divine Nemesis.* He constantly adverts, in his narrative, to the influence of this divine power, the *Dæmonion*, as he also calls it. Thus he shows how the deity visits the sins of the ancestors upon their descendants; how the human mind is blinded by arrogance and recklessness; how man rushes, as it were, wilfully upon his own destruction; and how oracles, which ought to be warning voices against violence and insolence, mislead from their ambiguity, when interpreted by blind passion. Besides the historical narrative itself, the scattered speeches serve rather to enforce certain general ideas, particularly concerning the envy of the gods and the danger of pride, than to characterize the dispositions, views, and modes of thought of the persons represented as speaking. In fact, these speeches are rather the lyric than the dramatic part of the history of Herodotus; and if we compare it with the different parts of a Greek tragedy, they correspond, not to the dialogue, but to the choral songs. Herodotus lastly shows his awe of the divine Nemesis by his moderation and the firmness with which he keeps down the ebullitions of national pride. For, if the Eastern princes by their own rashness bring destruction upon themselves, and the Greeks remain the victors, yet he describes the East, with its early civilization, as highly worthy of respect and admiration; he even points out traits of greatness of character in the hostile kings of Persia; shows his countrymen how they often owed their successes to divine providence and external advantages, rather than to their own valour and ability; and, on the whole, is any thing but a panegyrist of the exploits of the Greeks. So little indeed has he this character, that when the rhetorical historians of later times had introduced a more pretending account of these events, the simple, faithful, and impartial Herodotus was reproached with being actuated by a spirit of calumny, and with seeking to detract from the heroic acts of his countrymen.

Since Herodotus saw the working of a divine agency in

all human events, and considered the exhibition of it as the main object of his history, his aim is entirely different from that of a historian who regards the events of life merely with reference to *man*. Herodotus is, in truth, a theologian and a poet, as well as a historian. The individual parts of his work are treated entirely in this spirit. His aim is not merely to give the results of common experience in human life. His mind is turned to the extraordinary and the marvellous. In this respect his work bears a uniform colour. The great events which he relates, —the gigantic enterprises of princes, the unexpected turns of fortune, and other marvellous occurrences,—harmonize with the accounts of the astonishing buildings and other works of the East, of the multifarious and often singular manners of the different nations, the surprising phenomena of nature, and the rare productions and animals of the remote regions of the world. Herodotus presented a picture of strange and astonishing things to his mobile and curious countrymen. It were vain to deny that Herodotus, when he does not describe things which he had himself observed, was often deceived by the misrepresentations of priests, interpreters, and guides; and, above all, by that propensity to boasting and that love of the marvellous which are so common in the East. Yet, without his single-hearted simplicity, his disposition to listen to every remarkable account, and his admiration (undisturbed by the national prejudices of a Greek) for the wonders of the Eastern world, Herodotus would never have imparted to us many valuable accounts, in which recent inquirers have discovered substantial truth, though mixed with fable. How often have modern travellers, naturalists, and geographers, had occasion to admire the truth and correctness of the observations and information which are contained in the seemingly marvellous narratives of Herodotus! It is fortunate that he was guided by the maxim, which he mentions in his account of the circumnavigation of Africa in the reign of Necho. Having expressed his disbelief of the statement, that the sailors had the sun on their right hand, he adds: "I must say what has been told to me; but I need not therefore believe all, and this remark applies to my whole work."

Herodotus must have completely familiarized himself with the manners and modes of thought of the Oriental nations. The character of his mind and his style of composition also resemble the Oriental type more than those of any other Greek; and accordingly his thoughts and expressions often remind us of the writings of the Old Testament. It cannot indeed be denied, that he has sometimes attributed to the Eastern princes ideas which were essentially Greek, as, for example, when he makes the seven grandees of the Persians deliberate upon the respective advantages of monarchy, aristocracy, and democracy. But, on the whole, Herodotus seizes the character of an Oriental monarch, like Xerxes, with striking truth; and transports us into the very midst of the satellites of a Persian despot. It would be more just to reproach Herodotus with a want of that political discernment, in judging the affairs of the Greek states, which had already been awakened among the Athenian statesmen of his time. Moreover, in the events arising from the situation and interests of states, he lays too much stress on the feelings and passions of particular individuals; and ascribes to Greek statesmen (as, for instance, the two Cleisthenes of Sicyon and Athens, in reference to their measures for the division of the people into new tribes) motives entirely different from those by which they appear, on a consideration of the case, to have been really actuated. He likewise relates mere anecdotes and tales, by which the vulgar explained (and still continue to explain) political affairs; where politicians, such as Thucydides and Aristotle, exhibit the true character of the transaction.

But no dissertation upon the historical researches or the style of Herodotus can convey an idea of the impression made by reading his work. To those who have read it, all description is superfluous. It is like hearing a person speak, who has seen and lived through an infinite variety of the most remarkable things; and whose greatest delight consists in recalling the images of the past, and perpetuating the remembrance of them. He had eager and unwearied listeners, who were not impatient to arrive at the end; and he could therefore complete every separate portion of the history, as if it were an independent narra-

tive. He knew that he had in store other more attractive and striking events; yet he did not hurry his course, as he dwelt with equal pleasure on every thing that he had seen or heard. In this manner, the stream of his Ionic language flows on with a charming facility. The character of his style (as is natural in mere narration) is to connect the different sentences loosely together, with many phrases for the purpose of introducing, recapitulating, or repeating a subject. These phrases are characteristic of oral discourse, which requires such contrivances, in order to prevent the speaker, or the hearer, from losing the thread of the story. In this, as in other respects, the language of Herodotus closely approximates to oral narration; of all varieties of prose, it is the furthest removed from a written style. Long sentences, formed of several clauses, are for the most part confined to speeches, where reasons and objections are compared, conditions are stated, and their consequences developed. But it must be confessed, that where the logical connexion of different propositions is to be expressed, Herodotus mostly shows a want of skill, and produces no distinct conception of the mutual relations of the several members of the argument. But, with all these defects, his style must be considered as the perfection of the *unperiodic style* (the λέξις εἰρομένη), the only style employed by his predecessors, the logographers. To these is to be added the tone of the Ionic dialect,—which Herodotus, although by birth a Dorian, adopted from the historians who preceded him,—with its uncontracted terminations, its accumulated vowels, and its soft forms. These various elements conspire to render the work of Herodotus a production as harmonious and as perfect in its kind as any human work can be.

REFERENCES TO GRAMMARS.

The grammatical references are :

1) to the Editor's larger Greek Grammar.
2) to smaller Gr. Gr. [in ( )]
3) to Mr. Jelf's Kühner (with § prefixed).
D) to the small Appendix on the "Dialects."

ECLOGÆ HERODOTEÆ.

PART I.

1. *Crœsus and Solon.* (I. 26—33.)

Τελευτήσαντος δὲ Ἀλυάττεω, ἐξεδέξατο τὴν βασιληΐην ΚΡΟΙΣΟΣ ὁ Ἀλυάττεω, ἐτέων ἐὼν ἡλικίην πέντε καὶ τριήκοντα· ὃς δὴ Ἑλλήνων πρώτοισι ἐπεθήκατο Ἐφεσίοισι. ἔνθα δὴ οἱ Ἐφέσιοι πολιορκεόμενοι ὑπ' αὐτοῦ, ἀνέθεσαν τὴν πόλιν τῇ Ἀρτέμιδι, ἐξάψαντες ἐκ τοῦ νηοῦ σχοινίον ἐς τὸ τεῖχος. ἔστι δὲ μεταξὺ τῆς τε παλαιῆς πόλιος, ἣ τότε ἐπολιορκέετο, καὶ τοῦ νηοῦ, ἑπτὰ στάδιοι. πρώτοισι μὲν δὴ τούτοισι ἐπεχείρησε ὁ Κροῖσος· μετὰ δὲ, ἐν μέρει ἑκάστοισι Ἰώνων τε καὶ Αἰολέων, ἄλλοισι ἄλλας αἰτίας ἐπιφέρων· τῶν μὲν ἐδύνατο μέζονας παρευρίσκειν, μέζονα ἐπαιτιώμενος, τοῖσι δὲ αὐτέων καὶ φαῦλα ἐπιφέρων.

Ὡς δὲ ἄρα οἱ ἐν τῇ Ἀσίῃ Ἕλληνες κατεστράφατο ἐς φόρου ἀπαγωγὴν, τὸ ἐνθεῦτεν ἐπενόεε, νέας ποιησάμενος, ἐπιχειρέειν τοῖσι νησιώτῃσι. ἐόντων δέ οἱ πάντων ἑτοίμων ἐς τὴν ναυπηγίην, οἱ μὲν Βίαντα λέγουσι τὸν Πριηνέα ἀπικόμενον ἐς Σάρδις, οἱ δὲ Πιττακὸν τὸν Μιτυληναῖον, εἰρομένου Κροίσου εἴ τι εἴη νεώτερον περὶ τὴν Ἑλλάδα, εἰπόντα τάδε, καταπαῦσαι τὴν ναυπηγίην· "Ὦ βασιλεῦ, νησιῶται ἵππον συνωνέονται μυρίην, ἐς Σάρδις τε καὶ ἐπὶ σὲ ἔχοντες ἐν νόῳ στρατεύεσθαι." Κροῖσον δὲ, ἐλπίσαντα λέγειν ἐκεῖνον ἀληθέα, εἰπεῖν· "Αἴ γὰρ τοῦτο θεοὶ ποιήσειαν ἐπὶ νόον νησιώτῃσι, ἐλθεῖν ἐπὶ Λυδῶν παῖδας σὺν ἵπποισι." Τὸν δὲ ὑπολαβόντα φάναι· "Ὦ βασιλεῦ, προθύμως μοι φαίνεαι εὔξασθαι νησιώτας ἱππευομένους λαβεῖν ἐν ἠπείρῳ, οἰκότα ἐλπίζων· νησιώτας δὲ τί δοκέεις εὔχεσθαι ἄλλο, ἢ, ἐπεί τε τάχιστα ἐπύθοντό σε μέλλοντα ἐπὶ σφίσι ναυπηγέεσθαι νέας,

B

λαβεῖν ἀρώμενοι Λυδοὺς ἐν θαλάσσῃ, ἵνα ὑπὲρ τῶν ἐν τῇ ἠπείρῳ οἰκημένων Ἑλλήνων τίσωνταί σε, τοὺς σὺ δουλώσας ἔχεις;" Κάρτα τε ἡσθῆναι Κροῖσον τῷ ἐπιλόγῳ· καί οἱ (προσφυέως γὰρ δόξαι λέγειν) πειθόμενον παύσασθαι τῆς
5 ναυπηγίης. καὶ οὕτω τοῖσι τὰς νήσους οἰκημένοισι Ἴωσι ξεινίην συνεθήκατο.

Χρόνου δὲ ἐπιγινομένου, καὶ κατεστραμμένων σχεδὸν πάντων τῶν ἐντὸς Ἅλυος ποταμοῦ οἰκημένων· πλὴν γὰρ Κιλίκων καὶ Λυκίων, τοὺς ἄλλους πάντας ὑπ' ἑωυτῷ εἶχε καταστρε-
10 ψάμενος ὁ Κροῖσος· εἰσὶ δὲ οἵδε, Λυδοὶ, Φρύγες, Μυσοὶ, Μαριανδυνοὶ, Χάλυβες, Παφλαγόνες, Θρῄκες, οἱ Θυνοί τε καὶ Βιθυνοὶ, Κᾶρες, Ἴωνες, Δωριέες, Αἰολέες, Πάμφυλοι.

Κατεστραμμένων δὲ τούτων, καὶ προσεπικτωμένου Κροίσου Λυδοῖσι, ἀπικνέονται ἐς Σάρδις ἀκμαζούσας πλούτῳ ἄλλοι
15 τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφισταὶ, οἳ τοῦτον τὸν χρόνον ἐτύγχανον ἐόντες, ὡς ἕκαστος αὐτέων ἀπικνέοιτο· καὶ δὴ καὶ Σόλων, ἀνὴρ Ἀθηναῖος, ὃς Ἀθηναίοισι νόμους κελεύσασι ποιήσας, ἀπεδήμησε ἔτεα δέκα, κατὰ θεωρίης πρόφασιν ἐκπλώσας, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν ἔθετο·
20 αὐτοὶ γὰρ οὐκ οἷοί τε ἦσαν αὐτὸ ποιῆσαι Ἀθηναῖοι· ὁρκίοισι γὰρ μεγάλοισι κατείχοντο, δέκα ἔτεα χρήσεσθαι νόμοισι τοὺς ἄν σφι Σόλων θῆται.

Αὐτῶν δὴ ὧν τούτων καὶ τῆς θεωρίης ἐκδημήσας ὁ Σόλων εἵνεκεν, ἐς Αἴγυπτον ἀπίκετο παρὰ Ἄμασιν, καὶ δὴ καὶ ἐς
25 Σάρδις παρὰ Κροῖσον. ἀπικόμενος δὲ ἐξεινίζετο ἐν τοῖσι βασιληΐοισι ὑπὸ τοῦ Κροίσου. μετὰ δὲ, ἡμέρῃ τρίτῃ ἢ τετάρτῃ, κελεύσαντος Κροίσου, τὸν Σόλωνα θεράποντες περιῆγον κατὰ τοὺς θησαυροὺς, καὶ ἐπεδείκνυσαν πάντα ἐόντα μεγάλα τε καὶ ὄλβια. θηησάμενον δέ μιν τὰ πάντα καὶ
30 σκεψάμενον ὡς οἱ κατὰ καιρὸν ἦν εἴρετο ὁ Κροῖσος τάδε· "Ξεῖνε Ἀθηναῖε, παρ' ἡμέας γὰρ περὶ σέο λόγος ἀπῖκται πολλὸς, καὶ σοφίης εἵνεκεν τῆς σῆς καὶ πλάνης, ὡς φιλοσοφέων γῆν πολλὴν θεωρίης εἵνεκεν ἐπελήλυθας. νῦν ὦν ἵμερος ἐπείρεσθαί μοι ἐπῆλθε, εἴ τινα ἤδη πάντων εἶδες
35 ὀλβιώτατον;" Ὁ μὲν, ἐλπίζων εἶναι ἀνθρώπων ὀλβιώτατος, ταῦτα ἐπειρώτα. Σόλων δὲ, οὐδὲν ὑποθωπεύσας, ἀλλὰ τῷ ἐόντι χρησάμενος, λέγει· "Ὦ βασιλεῦ, Τέλλον Ἀθηναῖον·" Ἀποθωυμάσας δὲ Κροῖσος τὸ λεχθὲν, εἴρετο ἐπιστρεφέως· "Κοίῃ δὴ κρίνεις Τέλλον εἶναι ὀλβιώτατον;" Ὁ δὲ εἶπε·
40 "Τέλλῳ, τοῦτο μὲν, τῆς πόλιος εὖ ἠκούσης, παῖδες ἦσαν καλοί τε κἀγαθοὶ, καί σφι εἶδε ἅπασι τέκνα ἐκγενόμενα, καὶ

πάντα παραμείναντα· τοῦτο δὲ, τοῦ βίου εὖ ἥκοντι, ὡς τὰ παρ' ἡμῖν, τελευτὴ τοῦ βίου λαμπροτάτη ἐπεγένετο. γενομένης γὰρ Ἀθηναίοισι μάχης πρὸς τοὺς ἀστυγείτονας ἐν Ἐλευσῖνι, βοηθήσας, καὶ τροπὴν ποιήσας τῶν πολεμίων, ἀπέθανε κάλλιστα. καί μιν Ἀθηναῖοι δημοσίῃ τε ἔθαψαν 5 αὐτοῦ τῇπερ ἔπεσε, καὶ ἐτίμησαν μεγάλως."

Ὡς δὲ τὰ κατὰ τὸν Τέλλον προετρέψατο ὁ Σόλων τὸν Κροῖσον, εἶπας πολλά τε καὶ ὄλβια, ἐπειρώτα τίνα δεύτερον μετ' ἐκεῖνον ἴδοι, δοκέων πάγχυ δευτερεῖα γῶν οἴσεσθαι. ὁ δὲ εἶπε· "Κλέοβίν τε καὶ Βίτωνα. τούτοισι γὰρ, ἐοῦσι γένος 10 Ἀργείοισι, βίος τε ἀρκέων ὑπῆν, καὶ πρὸς τούτῳ, ῥώμη σώματος τοιήδε· ἀεθλοφόροι τε ἀμφότεροι ὁμοίως ἔσαν, καὶ δὴ καὶ λέγεται ὅδε ὁ λόγος. ἐούσης ὁρτῆς τῇ Ἥρῃ τοῖσι Ἀργείοισι, ἔδεε πάντως τὴν μητέρα αὐτῶν ζεύγεϊ κομισθῆναι ἐς τὸ ἱρόν· οἱ δέ σφι βόες ἐκ τοῦ ἀγροῦ οὐπαρεγίνοντο ἐν ὥρῃ· 15 ἐκκληϊόμενοι δὲ τῇ ὥρῃ οἱ νεηνίαι, ὑποδύντες αὐτοὶ ὑπὸ τὴν ζεύγλην, εἷλκον τὴν ἅμαξαν, ἐπὶ τῆς ἁμάξης δέ σφι ὀχέετο ἡ μήτηρ. σταδίους δὲ πέντε καὶ τεσσεράκοντα διακομίσαντες, ἀπίκοντο ἐς τὸ ἱρόν. ταῦτα δέ σφι ποιήσασι, καὶ ὀφθεῖσι ὑπὸ τῆς πανηγύριος, τελευτὴ τοῦ βίου ἀρίστη ἐπεγένετο. διέδεξέ 20 τε ἐν τούτοισι ὁ θεὸς, ὡς ἄμεινον εἴη ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζώειν. Ἀργεῖοι μὲν γὰρ περιστάντες ἐμακάριζον τῶν νεηνιέων τὴν ῥώμην· αἱ δὲ Ἀργεῖαι τὴν μητέρα αὐτῶν, οἵων τέκνων ἐκύρησε. ἡ δὲ μήτηρ περιχαρὴς ἐοῦσα τῷ τε ἔργῳ καὶ τῇ φήμῃ, στᾶσα ἀντίον τοῦ ἀγάλματος, εὔχετο, 25 Κλέοβί τε καὶ Βίτωνι, τοῖσι ἐωυτῆς τέκνοισι, οἳ μιν ἐτίμησαν μεγάλως, δοῦναι τὴν θεὸν τὸ ἀνθρώπῳ τυχεῖν ἄριστόν ἐστι. μετὰ ταύτην δὲ τὴν εὐχὴν, ὡς ἔθυσάν τε καὶ εὐωχήθησαν, κατακοιμηθέντες ἐν αὐτῷ τῷ ἱρῷ οἱ νεηνίαι, οὐκέτι ἀνέστησαν, ἀλλ' ἐν τέλει τούτῳ ἔσχοντο. Ἀργεῖοι δέ σφεων εἰκόνας 30 ποιησάμενοι, ἀνέθεσαν ἐς Δελφοὺς, ὡς ἀνδρῶν ἀρίστων γενομένων."

Σόλων μὲν δὴ εὐδαιμονίης δευτερεῖα ἔνεμε τούτοισι. Κροῖσος δὲ σπερχθεὶς εἶπε· "Ὦ ξεῖνε Ἀθηναῖε, ἡ δὲ ἡμετέρη εὐδαιμονίη οὕτω τοι ἀπέῤῥιπται ἐς τὸ μηδὲν, ὥστε οὐδὲ 35 ἰδιωτέων ἀνδρῶν ἀξίους ἡμέας ἐποίησας;" Ὁ δὲ εἶπε· "Ὦ Κροῖσε, ἐπιστάμενόν με τὸ θεῖον πᾶν ἐὸν φθονερόν τε καὶ ταραχῶδες, ἐπειρωτᾷς ἀνθρωπηΐων πρηγμάτων πέρι; ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μέν ἐστι ἰδέειν τὰ μή τις ἐθέλει, πολλὰ δὲ καὶ παθέειν. ἐς γὰρ ἑβδομήκοντα ἔτεα οὖρον τῆς 40 ζόης ἀνθρώπῳ προτίθημι. οὗτοι ἐόντες ἐνιαυτοὶ ἑβδομήκοντα,

παρέχονται ἡμέρας διηκοσίας καὶ πεντακισχιλίας καὶ δισμυρίας, ἐμβολίμου μηνὸς μὴ γινομένου. εἰ δὲ δὴ ἐθελήσει τοὔτερον τῶν ἐτέων μηνὶ μακρότερον γίνεσθαι, ἵνα δὴ αἱ ὧραι συμβαίνωσι παραγινόμεναι ἐς τὸ δέον, μῆνες μὲν παρὰ
5 τὰ ἑβδομήκοντα ἔτεα οἱ ἐμβόλιμοι γίνονται τριήκοντα πέντε· ἡμέραι δὲ ἐκ τῶν μηνῶν τούτων, χίλιαι πεντήκοντα. τουτέων τῶν ἁπασέων ἡμερέων, τῶν ἐς τὰ ἑβδομήκοντα ἔτεα ἐουσέων πεντήκοντα καὶ διηκοσίων καὶ ἑξακισχιλιέων καὶ δισμυριέων, ἡ ἑτέρη αὐτέων τῇ ἑτέρῃ ἡμέρῃ τὸ παράπαν οὐδὲν ὁμοῖον
10 προσάγει πρῆγμα. οὕτω ὦν, ὦ Κροῖσε, πᾶν ἐστι ἄνθρωπος συμφορή. ἐμοὶ δὲ σὺ καὶ πλουτέειν μὲν μέγα φαίνεαι, καὶ βασιλεὺς εἶναι πολλῶν ἀνθρώπων· ἐκεῖνο δὲ τὸ εἴρεό με, οὔκω σε ἐγὼ λέγω, πρὶν ἂν τελευτήσαντα καλῶς τὸν αἰῶνα πύθωμαι. οὐ γάρ τοι ὁ μέγα πλούσιος μᾶλλον τοῦ ἐπ' ἡμέρην
15 ἔχοντος ὀλβιώτερός ἐστι, εἰ μή οἱ τύχη ἐπίσποιτο πάντα καλὰ ἔχοντα τελευτῆσαι εὖ τὸν βίον. πολλοὶ μὲν γὰρ ζάπλουτοι ἀνθρώπων, ἀνόλβιοί εἰσι· πολλοὶ δὲ μετρίως ἔχοντες βίου, εὐτυχέες. ὁ μὲν δὴ μέγα πλούσιος, ἀνόλβιος δὲ, δυοῖσι προέχει τοῦ εὐτυχέος μούνοισι· οὗτος δὲ, τοῦ πλουσίου καὶ
20 ἀνολβίου πολλοῖσι. ὁ μὲν, ἐπιθυμίην ἐκτελέσαι, καὶ ἄτην μεγάλην προσπεσοῦσαν ἐνεῖκαι δυνατώτερος. ὁ δὲ, τοῖσίδε προέχει ἐκείνου· ἄτην μὲν καὶ ἐπιθυμίην οὐκ ὁμοίως δυνατὸς ἐκείνῳ ἐνεῖκαι, ταῦτα δὲ ἡ εὐτυχίη οἱ ἀπερύκει· ἄπηρος δέ ἐστι, ἄνουσος, ἀπαθὴς κακῶν, εὔπαις, εὐειδής. εἰ δὲ πρὸς
25 τούτοισι ἔτι τελευτήσει τὸν βίον εὖ, οὗτος ἐκεῖνος τὸν σὺ ζητεῖς, ὄλβιος κεκλῆσθαι ἄξιός ἐστι. πρὶν δ' ἂν τελευτήσῃ, ἐπισχέειν, μηδὲ καλέειν κω ὄλβιον, ἀλλ' εὐτυχέα. τὰ πάντα μέν νυν ταῦτα συλλαβεῖν ἄνθρωπον ἐόντα ἀδύνατόν ἐστι, ὥσπερ χώρη οὐδεμία καταρκέει πάντα ἑωυτῇ παρέχουσα,
30 ἀλλὰ ἄλλο μὲν ἔχει, ἑτέρου δὲ ἐπιδέεται· ἡ δὲ ἂν τὰ πλεῖστα ἔχῃ, ἀρίστη αὕτη. ὡς δὲ καὶ ἀνθρώπου σῶμα ἓν οὐδὲν αὔταρκές ἐστι· τὸ μὲν γὰρ ἔχει, ἄλλου δὲ ἐνδεές ἐστι. ὃς δ' ἂν αὐτέων πλεῖστα ἔχων διατελέῃ, καὶ ἔπειτα τελευτήσῃ εὐχαρίστως τὸν βίον, οὗτος παρ' ἐμοὶ τὸ οὔνομα τοῦτο, ὦ
35 βασιλεῦ, δίκαιός ἐστι φέρεσθαι. σκοπέειν δὲ χρὴ παντὸς χρήματος τὴν τελευτὴν κῇ ἀποβήσεται. πολλοῖσι γὰρ δὴ ὑποδέξας ὄλβον ὁ θεὸς, προῤῥίζους ἀνέτρεψε."

Ταῦτα λέγοντι Κροῖσος οὔ κως οὔτε ἐχαρίζετο, οὔτε λόγου μιν ποιησάμενος οὐδενὸς, ἀποπέμπεται· κάρτα δόξας ἀμαθέα
40 εἶναι, ὃς τὰ παρεόντα ἀγαθὰ μετεὶς, τὴν τελευτὴν παντὸς χρήματος ὁρᾷν ἐκέλευε.

II. *A great misfortune befalls Crœsus after the departure of Solon.* (I. 34—45.)

Μετὰ δὲ Σόλωνα οἰχόμενον, ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροῖσον· ὡς εἰκάσαι, ὅτι ἐνόμισε ἑωυτὸν εἶναι ἀνθρώπων ἁπάντων ὀλβιώτατον. αὐτίκα δέ οἱ εὕδοντι ἐπέστη ὄνειρος, ὅς οἱ τὴν ἀληθηΐην ἔφαινε τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν δὲ τῷ Κροίσῳ δύο παῖδες· τῶν οὕτερος 5 μὲν διέφθαρτο· ἦν γὰρ δὴ κωφός· ὁ δὲ ἕτερος, τῶν ἡλίκων μακρῷ τὰ πάντα πρῶτος· οὔνομα δέ οἱ ἦν Ἄτυς. τοῦτον δὴ ὦν τὸν Ἄτυν σημαίνει τῷ Κροίσῳ ὁ ὄνειρος, ὡς ἀπολέει μιν αἰχμῇ σιδηρέῃ βληθέντα. ὁ δὲ ἐπεί τε ἐξεγέρθη, καὶ ἑωυτῷ λόγον ἔδωκε, καταῤῥωδήσας τὸν ὄνειρον, ἄγεται μὲν τῷ 10 παιδὶ γυναῖκα· ἐωθότα δὲ στρατηγέειν μιν τῶν Λυδῶν, οὐδαμῇ ἔτι ἐπὶ τοιοῦτο πρῆγμα ἐξέπεμπε· ἀκόντια δὲ καὶ δοράτια, καὶ τὰ τοιαῦτα πάντα τοῖσι χρέονται ἐς πόλεμον ἄνθρωποι, ἐκ τῶν ἀνδρεώνων ἐκκομίσας, ἐς τοὺς θαλάμους συνένησε, μή τί οἱ κρεμάμενον τῷ παιδὶ ἐμπέσῃ. 15

Ἔχοντος δέ οἱ ἐν χερσὶ τοῦ παιδὸς τὸν γάμον, ἀπικνέεται ἐς τὰς Σάρδις ἀνὴρ συμφορῇ ἐχόμενος, καὶ οὐ καθαρὸς χεῖρας ἐών, Φρὺξ μὲν γενεῇ, γένεος δὲ τοῦ βασιληΐου. παρελθὼν δὲ οὗτος ἐς τὰ Κροίσου οἰκία, κατὰ νόμους τοὺς ἐπιχωρίους καθαρσίου ἐδέετο κυρῆσαι· Κροῖσος δέ μιν ἐκάθηρε. ἔστι δὲ 20 παραπλησίη ἡ κάθαρσις τοῖσι Λυδοῖσι καὶ τοῖσι Ἕλλησι. ἐπεί τε δὲ τὰ νομιζόμενα ἐποίησε ὁ Κροῖσος, ἐπυνθάνετο ὁκόθεν τε καὶ τίς εἴη, λέγων τάδε· "Ὦνθρωπε, τίς τε ἐὼν, καὶ κόθεν τῆς Φρυγίης ἥκων, ἐπίστιος ἐμοὶ ἐγένεο; τίνα τε ἀνδρῶν ἢ γυναικῶν ἐφόνευσας;" Ὁ δὲ ἀμείβετο· "Ὦ βασι- 25 λεῦ, Γορδίεω μὲν τοῦ Μίδεώ εἰμι παῖς, οὐνομάζομαι δὲ Ἄδρηστος· φονεύσας δὲ ἀδελφεὸν ἐμεωυτοῦ ἀέκων, πάρειμι ἐξεληλαμένος τε ὑπὸ τοῦ πατρὸς καὶ ἐστερημένος πάντων." Κροῖσος δέ μιν ἀμείβετο τοῖσδε· "Ἀνδρῶν τε φίλων τυγχάνεις ἔκγονος ἐών, καὶ ἐλήλυθας ἐς φίλους· ἔνθα ἀμηχανήσεις 30 χρήματος οὐδενὸς, μένων ἐν ἡμετέρου. συμφορὴν δὲ ταύτην ὡς κουφότατα φέρων, κερδανέεις πλεῖστον." Ὁ μὲν δὴ δίαιταν εἶχε ἐν Κροίσου.

Ἐν δὲ τῷ αὐτῷ χρόνῳ τούτῳ, ἐν τῷ Μυσίῳ Οὐλύμπῳ συὸς χρῆμα γίνεται μέγα· ὁρμεώμενος δὲ οὗτος ἐκ τοῦ οὔρεος 35 τούτου, τὰ τῶν Μυσῶν ἔργα διαφθείρεσκε. πολλάκι δὲ οἱ Μυσοὶ ἐπ' αὐτὸν ἐξελθόντες, ποιέεσκον μὲν οὐδὲν κακὸν, ἔπασχον δὲ πρὸς αὐτοῦ. τέλος δὲ, ἀπικόμενοι παρὰ τὸν

Κροῖσον τῶν Μυσῶν ἄγγελοι, ἔλεγον τάδε· "Ὦ βασιλεῦ, ὑὸς χρῆμα μέγιστον ἀνεφάνη ἡμῖν ἐν τῇ χώρῃ, ὃς τὰ ἔργα διαφθείρει. τοῦτον προθυμεόμενοι ἐλέειν, οὐ δυνάμεθα. νῦν ὦν προσδεόμεθά σευ, τὸν παῖδα καὶ λογάδας νεηνίας καὶ κύνας συμπέμψαι ἡμῖν, ὡς ἄν μιν ἐξέλωμεν ἐκ τῆς χώρης." Οἱ μὲν δὴ τούτων ἐδέοντο. Κροῖσος δὲ, μνημονεύων τοῦ ὀνείρου τὰ ἔπεα, ἔλεγέ σφι τάδε· "Παιδὸς μὲν περὶ τοῦ ἐμοῦ μὴ μνησθῆτε ἔτι· οὐ γὰρ ἂν ὑμῖν συμπέμψαιμι· νεόγαμός τε γάρ ἐστι, καὶ ταῦτά οἱ νῦν μέλει. Λυδῶν μέντοι λογάδας καὶ τὸ κυνηγέσιον πᾶν συμπέμψω· καὶ διακελεύσομαι τοῖσι ἰοῦσι, εἶναι ὡς προθυμοτάτοισι συνεξελέειν ὑμῖν τὸ θηρίον ἐκ τῆς χώρης."

Ταῦτα ἀμείψατο. ἀποχρεωμένων δὲ τούτοισι τῶν Μυσῶν, ἐπεισέρχεται ὁ τοῦ Κροίσου παῖς, ἀκηκοὼς τῶν ἐδέοντο οἱ Μυσοί. οὐ φαμένου δὲ τοῦ Κροίσου τόν γε παῖδά σφι συμπέμψειν, λέγει πρὸς αὐτὸν ὁ νεηνίης τάδε· "Ὦ πάτερ, τὰ κάλλιστα πρότερόν κοτε καὶ γενναιότατα ἡμῖν ἦν, ἔς τε πολέμους καὶ ἐς ἄγρας φοιτέοντας εὐδοκιμέειν· νῦν δὲ ἀμφοτέρων με τούτων ἀποκληΐσας ἔχεις, οὔτε τινὰ δειλίην μοι παριδών, οὔτε ἀθυμίην. νῦν τε τέοισί με χρὴ ὄμμασι ἔς τε ἀγορὴν καὶ ἐξ ἀγορῆς φοιτέοντα φαίνεσθαι; κοῖος μέν τις τοῖσι πολιήτῃσι δόξω εἶναι; κοῖος δέ τις τῇ νεογάμῳ γυναικί; κοίῳ δὲ ἐκείνη δόξει ἀνδρὶ συνοικέειν; ἐμὲ ὦν σὺ ἢ μέθες ἰέναι ἐπὶ τὴν θήρην, ἢ λόγῳ ἀνάπεισον ὅκως μοι ἀμείνω ἐστὶ ταῦτα οὕτω ποιεόμενα."

Ἀμείβεται Κροῖσος τοῖσδε· "Ὦ παῖ, οὔτε δειλίην οὔτε ἄλλο οὐδὲν ἄχαρι παριδών τοι, ποιέω ταῦτα· ἀλλά μοι ὄψις ὀνείρου ἐν τῷ ὕπνῳ ἐπιστᾶσα ἔφη σε ὀλιγοχρόνιον ἔσεσθαι, ὑπὸ γὰρ αἰχμῆς σιδηρέης ἀπολέεσθαι. πρὸς ὦν τὴν ὄψιν ταύτην, τόν τε γάμον τοι τοῦτον ἔσπευσα, καὶ ἐπὶ τὰ παραλαμβανόμενα οὐκ ἀποπέμπω, φυλακὴν ἔχων εἴ κως δυναίμην ἐπὶ τῆς ἐμῆς σε ζόης διακλέψαι. εἷς γάρ μοι μοῦνος τυγχάνεις ἐὼν παῖς· τὸν γὰρ δὴ ἕτερον, διεφθαρμένον τὴν ἀκοὴν, οὐκ εἶναί μοι λογίζομαι."

Ἀμείβεται ὁ νεηνίης τοῖσδε· "Συγγνώμη μέν, ὦ πάτερ, τοι, ἰδόντι γε ὄψιν τοιαύτην, περὶ ἐμὲ φυλακὴν ἔχειν· τὸ δὲ οὐ μανθάνεις, ἀλλὰ λέληθέ σε τὸ ὄνειρον, ἐμέ τοι δίκαιόν ἐστι φράζειν. φῆς τοι τὸ ὄνειρον ὑπὸ αἰχμῆς σιδηρέης φάναι ἐμὲ τελευτήσειν· ὑὸς δὲ κοῖαι μέν εἰσι χεῖρες, κοίη δὲ αἰχμὴ σιδηρέη, ἣν σὺ φοβέαι; εἰ μὲν γὰρ ὑπὸ ὀδόντος τοι εἶπε τελευτήσειν με, ἢ ἄλλου τευ ὅ τι τούτῳ ἔοικε, χρῆν δή σε

ποιέειν τὰ ποιέεις· νῦν δὲ ὑπὸ αἰχμῆς. ἐπεί τε ὦν οὐ πρὸς ἄνδρας ἡμῖν γίνεται ἡ μάχη, μέθες με."

Ἀμείβεται Κροῖσος· "Ὦ παῖ, ἔστι τῇ με νικᾷς, γνώμην ἀποφαίνων περὶ τοῦ ἐνυπνίου. ὡς ὦν νενικημένος ὑπὸ σέο, μεταγινώσκω, μετίημί τέ σε ἰέναι ἐπὶ τὴν ἄγρην." 5

Εἴπας δὲ ταῦτα ὁ Κροῖσος μεταπέμπεται τὸν Φρύγα Ἄδρηστον, ἀπικομένῳ δέ οἱ λέγει τάδε· "Ἄδρηστε, ἐγώ σε συμφορῇ πεπληγμένον ἀχάρι, τήν τοι οὐκ ὀνειδίζω, ἐκάθηρα, καὶ οἰκίοισι ὑποδεξάμενος ἔχω, παρέχων πᾶσαν δαπάνην· νῦν ὦν (ὀφείλεις γὰρ, ἐμεῦ προποιήσαντος χρηστὰ ἐς σὲ, 10 χρηστοῖσί με ἀμείβεσθαι) φύλακα παιδός σε τοῦ ἐμοῦ χρηΐζω γενέσθαι, ἐς ἄγρην ὁρμεωμένου· μή τινες κατ' ὁδὸν κλῶπες κακοῦργοι ἐπὶ δηλήσει φανέωσι ὑμῖν. πρὸς δὲ τούτῳ, καὶ σέ τοι χρεὸν ἐστι ἰέναι ἔνθα ἀπολαμπρύνεαι τοῖσι ἔργοισι· πατρώϊόν τε γάρ τοί ἐστι, καὶ προσέτι ῥώμη ὑπάρχει." 15

Ἀμείβεται ὁ Ἄδρηστος· "Ὦ βασιλεῦ, ἄλλως μὲν ἔγω γε ἂν οὐκ ἤϊα ἐς ἄεθλον τοιόνδε· οὔτε γὰρ συμφορῇ τοιῇδε κεχρημένον οἰκός ἐστι ἐς ὁμήλικας εὖ πρήσσοντας ἰέναι, οὔτε τὸ βούλεσθαι πάρα· πολλαχῇ τε ἀνίσχον ἐμεωυτόν. νῦν δὲ, ἐπεί τε σὺ σπεύδεις, καὶ δεῖ τοι χαρίζεσθαι (ὀφείλω γάρ σε 20 ἀμείβεσθαι χρηστοῖσι), ποιέειν εἰμὶ ἑτοῖμος ταῦτα. παῖδά τε σὸν, τὸν διακελεύεαι φυλάσσειν, ἀπήμονα τοῦ φυλάσσοντος εἵνεκεν προσδόκα τοι ἀπονοστήσειν."

Τοιούτοισι ἐπεί τε οὗτος ἀμείψατο Κροῖσον, ἤϊσαν μετὰ ταῦτα ἐξηρτυμένοι λογάσι τε νεηνίῃσι καὶ κυσί. ἀπικόμενοι 25 δὲ ἐς τὸν Οὔλυμπον τὸ ὄρος, ἐζήτεον τὸ θηρίον· εὑρόντες δὲ, καὶ περιστάντες αὐτὸ κύκλῳ, ἐσηκόντιζον. ἔνθα δὴ ὁ ξεῖνος, οὗτος δὴ ὁ καθαρθεὶς τὸν φόνον, καλεόμενος δὲ Ἄδρηστος, ἀκοντίζων τὸν σῦν, τοῦ μὲν ἁμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδός. ὁ μὲν δὴ βληθεὶς τῇ αἰχμῇ, ἐξέπλησε τοῦ 30 ὀνείρου τὴν φήμην. ἔθεε δέ τις ἀγγελέων τῷ Κροίσῳ τὸ γεγονός· ἀπικόμενος δὲ ἐς τὰς Σάρδις, τήν τε μάχην καὶ τὸν τοῦ παιδὸς μόρον ἐσήμηνέ οἱ.

Ὁ δὲ Κροῖσος, τῷ θανάτῳ τοῦ παιδὸς συντεταραγμένος, μᾶλλόν τι ἐδεινολογέετο, ὅτι μιν ἀπέκτεινε τὸν αὐτὸς φόνου 35 ἐκάθηρε. περιημεκτέων δὲ τῇ συμφορῇ δεινῶς, ἐκάλεε μὲν Δία Καθάρσιον, μαρτυρόμενος τὰ ὑπὸ τοῦ ξείνου πεπονθὼς εἴη· ἐκάλεε δὲ Ἐπίστιόν τε καὶ Ἑταιρήϊον, τὸν αὐτὸν τοῦτον ὀνομάζων θεόν· τὸν μὲν Ἐπίστιον καλέων, διότι δὴ οἰκίοισι ὑποδεξάμενος τὸν ξεῖνον, φονέα τοῦ παιδὸς ἐλάνθανε βόσκων·

τὸν δὲ Ἑταιρήϊον, ὡς φύλακα συμπέμψας αὐτὸν, εὑρήκοι πολεμιώτατον.

Παρῆσαν δὲ μετὰ τοῦτο οἱ Λυδοὶ φέροντες τὸν νεκρόν· ὄπισθε δὲ εἵπετό οἱ ὁ φονεύς. στὰς δὲ οὗτος πρὸ τοῦ νεκροῦ, παρεδίδου ἑωυτὸν Κροίσῳ, προτείνων τὰς χεῖρας, ἐπικατασφάξαι μιν κελεύων τῷ νεκρῷ· λέγων τήν τε προτέρην ἑωυτοῦ συμφορὴν, καὶ ὡς ἐπ' ἐκείνῃ τὸν καθήραντα ἀπολωλεκὼς εἴη, οὐδέ οἱ εἴη βιώσιμον. Κροῖσος δὲ τούτων ἀκούσας, τόν τε Ἄδρηστον κατοικτείρει, καίπερ ἐὼν ἐν κακῷ οἰκηΐῳ τοσούτῳ, καὶ λέγει πρὸς αὐτόν· "Ἔχω, ὦ ξεῖνε, παρὰ σεῦ πᾶσαν τὴν δίκην, ἐπειδὴ σεωυτοῦ καταδικάζεις θάνατον. εἷς δὲ οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος, εἰ μὴ ὅσον ἄέκων ἐξεργάσαο· ἀλλὰ θεῶν κού τις, ὅς μοι καὶ πάλαι προεσήμαινε τὰ μέλλοντα ἔσεσθαι." Κροῖσος μέν νυν ἔθαψε ὡς οἰκὸς ἦν τὸν ἑωυτοῦ παῖδα. Ἄδρηστος δὲ ὁ Γορδίεω τοῦ Μίδεω, οὗτος δὴ ὁ φονεὺς μὲν του ἑωυτοῦ ἀδελφεοῦ γενόμενος, φονεὺς δε τοῦ καθήραντος, ἐπεί τε ἡσυχίη τῶν ἀνθρώπων ἐγένετο περὶ τὸ σῆμα, συγγινωσκόμενος ἀνθρώπων εἶναι τῶν αὐτὸς ἤειδε βαρυσυμφορώτατος, ἑωυτὸν ἐπικατασφάζει τῷ τύμβῳ. Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν πένθεϊ μεγάλῳ κατῆστο, τοῦ παιδὸς ἐστερημένος.

III. *Crœsus tries the prophetic powers of the Oracles, and concludes a league with the Lacedæmonians.* (I. 46—59. 69.)

Μετὰ δὲ, ἡ Ἀστυάγεος τοῦ Κυαξάρεω ἡγεμονίη καταιρεθεῖσα ὑπὸ Κύρου τοῦ Καμβύσεω, καὶ τὰ τῶν Περσέων πρήγματα αὐξανόμενα, πένθεος μὲν Κροῖσον ἀπέπαυσε· ἐνέβησε δὲ ἐς φροντίδα, εἴ κως δύναιτο, πρὶν μεγάλους γενέσθαι τοὺς Πέρσας, καταλαβεῖν αὐτῶν αὐξανομένην τὴν δύναμιν Μετὰ ὧν τὴν διάνοιαν ταύτην αὐτίκα ἀπεπειρᾶτο τῶν μαντηΐων τῶν τε ἐν Ἕλλησι, καὶ τοῦ ἐν Λιβύῃ· διαπέμψας ἄλλους ἄλλῃ, τοὺς μὲν ἐς Δελφοὺς ἰέναι, τοὺς δὲ ἐς Ἄβας τὰς Φωκέων, τοὺς δὲ ἐς Δωδώνην· οἱ δέ τινες ἐπέμποντο παρά τε Ἀμφιάρεων καὶ παρὰ Τροφώνιον· οἱ δὲ τῆς Μιλησίης ἐς Βραγχίδας. ταῦτα μέν νυν τὰ Ἑλληνικὰ μαντήϊα, ἐς τὰ ἀπέπεμψε μαντευσόμενος Κροῖσος. Λιβύης δὲ παρὰ Ἄμμωνα ἀπέστειλε ἄλλους χρησομένους. διέπεμπε δὲ πειρεώμενος τῶν μαντηΐων ὅ τι φρονέοιεν· ὡς, εἰ φρονέοντα τὴν

ἀληθῆην εὑρεθείη, ἐπείρηταί σφεα δεύτερα πέμπων, εἰ ἐπιχειρέοι ἐπὶ Πέρσας στρατεύεσθαι.

Ἐντειλάμενος δὲ τοῖσι Λυδοῖσι τάδε, ἀπέπεμπε ἐς τὴν διάπειραν τῶν χρηστηρίων· ἀπ' ἧς ἂν ἡμέρης ὁρμηθέωσι ἐκ Σαρδίων, ἀπὸ ταύτης ἡμερολογέοντας τὸν λοιπὸν χρόνον, ἑκατοστῇ ἡμέρῃ χρῆσθαι τοῖσι χρηστηρίοισι, ἐπειρωτέοντας ὅ τι ποιέων τυγχάνοι ὁ Λυδῶν βασιλεὺς Κροῖσος ὁ Ἀλυάττεω. ἄσσα δ' ἂν ἕκαστα τῶν χρηστηρίων θεσπίσῃ, συγγραψαμένους ἀναφέρειν παρ' ἑωυτόν. Ὅ τι μέν νυν τὰ λοιπὰ τῶν χρηστηρίων ἐθέσπισε, οὐ λέγεται πρὸς οὐδαμῶν· ἐν δὲ Δελφοῖσι ὡς ἐσῆλθον τάχιστα ἐς τὸ μέγαρον οἱ Λυδοὶ χρησόμενοι τῷ θεῷ, καὶ ἐπειρώτεον τὸ ἐντεταλμένον, ἡ Πυθίη ἐν ἑξαμέτρῳ τόνῳ λέγει τάδε·

Οἶδα δ' ἐγὼ ψάμμου τ' ἀριθμὸν, καὶ μέτρα θαλάσσης,
καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω.
Ὀδμή μ' ἐς φρένας ἦλθε κραταιρίνοιο χελώνης
ἑψομένης ἐν χαλκῷ ἅμ' ἀρνείοισι κρέεσσι,
ἦ χαλκὸς μὲν ὑπέστρωται, χαλκὸν δ' ἐπίεσται.

Ταῦτα οἱ Λυδοὶ θεσπισάσης τῆς Πυθίης συγγραψάμενοι, οἴχοντο ἀπιόντες ἐς τὰς Σάρδις. ὡς δὲ καὶ ἄλλοι οἱ περιπεμφθέντες παρῆσαν φέροντες τοὺς χρησμοὺς, ἐνθαῦτα ὁ Κροῖσος ἕκαστα ἀναπτύσσων ἐπώρα τῶν συγγραμμάτων. τῶν μὲν δὴ οὐδὲν προσίετό μιν· ὁ δὲ, ὡς τὸ ἐκ Δελφῶν ἤκουσε, αὐτίκα προσεύχετό τε καὶ προσεδέξατο, νομίσας μοῦνον εἶναι μαντήϊον τὸ ἐν Δελφοῖσι, ὅτι οἱ ἐξευρήκεε τὰ αὐτὸς ἐποίησε. ἐπεί τε γὰρ δὴ διέπεμψε παρὰ τὰ χρηστήρια τοὺς θεοπρόπους, φυλάξας τὴν κυρίην τῶν ἡμερέων, ἐμηχανήσατο τοιάδε, ἐπινοήσας τὰ ἦν ἀμήχανον ἐξευρεῖν τε καὶ ἐπιφράσασθαι· χελώνην καὶ ἄρνα κατακόψας, ὁμοῦ ἕψεε αὐτὸς ἐν λέβητι χαλκέῳ, χάλκεον ἐπίθημα ἐπιθείς.

Τὰ μὲν δὴ ἐκ Δελφῶν οὕτω τῷ Κροίσῳ ἐχρήσθη· κατὰ δὲ τὴν Ἀμφιάρεω τοῦ μαντήϊου ἀπόκρισιν, οὐκ ἔχω εἰπαι ὅ τι τοῖσι Λυδοῖσι ἔχρησε ποιήσασι περὶ τὸ ἱρὸν τὰ νομιζόμενα. οὐ γὰρ ὦν οὐδὲ τοῦτο λέγεται ἄλλο γε, ἢ ὅτι καὶ τοῦτο ἐνόμισε μαντήϊον ἀψευδὲς ἐκτῆσθαι.

Μετὰ δὲ ταῦτα θυσίῃσι μεγάλῃσι τὸν ἐν Δελφοῖσι θεὸν ἱλάσκετο. κτήνεά τε γὰρ τὰ θύσιμα πάντα τρισχίλια ἔθυσε, κλίνας τε ἐπιχρύσους καὶ ἐπαργύρους, καὶ φιάλας χρυσέας. καὶ εἵματα πορφύρεα, καὶ κιθῶνας, νηήσας πυρὴν μεγάλην, κατέκαιε, ἐλπίζων τὸν θεὸν μᾶλλόν τι τούτοισι ἀνακτήσεσθαι· Λυδοῖσί τε πᾶσι προεῖπε, θύειν πάντα τινὰ αὐτῶν τούτῳ ὅ τι

ἔχοι ἕκαστος. ὡς δὲ ἐκ τῆς θυσίης ἐγένετο, καταχεάμενος χρυσὸν ἄπλετον, ἡμιπλίνθια ἐξ αὐτοῦ ἐξήλαυνε· ἐπὶ μὲν τὰ μακρότερα ποιέων ἐξαπάλαιστα· ἐπὶ δὲ τὰ βραχύτερα, τριπάλαιστα· ὕψος δὲ, παλαιστιαῖα· ἀριθμὸν δὲ, ἑπτακαίδεκα
5 καὶ ἑκατόν· καὶ τουτέων ἀπέφθου χρυσοῦ τέσσερα, τρίτον ἡμιτάλαντον ἕκαστον ἕλκοντα· τὰ δὲ ἄλλα ἡμιπλίνθια, λευκοῦ χρυσοῦ, σταθμὸν διτάλαντα. ἐποιέετο δὲ καὶ λέοντος εἰκόνα χρυσοῦ ἀπέφθου, ἕλκουσαν σταθμὸν τάλαντα δέκα. οὗτος ὁ λέων, ἐπεί τε κατεκαίετο ὁ ἐν Δελφοῖσι νηὸς, κατέπεσε
10 ἀπὸ τῶν ἡμιπλινθίων· ἐπὶ γὰρ τούτοισι ἵδρυτο· καὶ νῦν κεῖται ἐν τῷ Κορινθίων θησαυρῷ, ἕλκων σταθμὸν ἕβδομον ἡμιτάλαντον. ἀπετάκη γὰρ αὐτοῦ τέταρτον ἡμιτάλαντον.

Ἐπιτελέσας δὲ ὁ Κροῖσος ταῦτα ἀπέπεμπε ἐς Δελφούς· καὶ τάδε ἄλλα ἅμα τοῖσι· κρητῆρας δύο μεγάθεϊ μεγάλους, χρύ-
15 σεον καὶ ἀργύρεον· τῶν ὁ μὲν χρύσεος ἐκέετο ἐπὶ δεξιὰ ἐσιόντι ἐς τὸν νηὸν, ὁ δὲ ἀργύρεος ἐπ' ἀριστερά. μετεκινήθησαν δὲ καὶ οὗτοι ὑπὸ τὸν νηὸν κατακαέντα· καὶ ὁ μὲν χρύσεος κεῖται ἐν τῷ Κλαζομενίων θησαυρῷ, ἕλκων σταθμὸν ἔνατον ἡμιτάλαντον καὶ ἔτι δυώδεκα μνέας· ὁ δὲ ἀργύρεος,
20 ἐπὶ τοῦ προνηΐου τῆς γωνίης, χωρέων ἀμφορέας ἑξακοσίους. ἐπικίρναται γὰρ ὑπὸ Δελφῶν Θεοφανίοισι. φασὶ δέ μιν Δελφοὶ Θεοδώρου τοῦ Σαμίου ἔργον εἶναι· καὶ ἐγὼ δοκέω, οὐ γὰρ τὸ συντυχὸν φαίνεταί μοι ἔργον εἶναι. καὶ πίθους τε ἀργυρέους τέσσερας ἀπέπεμψε, οἳ ἐν τῷ Κορινθίων θησαυρῷ
25 ἑστᾶσι· καὶ περιῤῥαντήρια δύο ἀνέθηκε, χρύσεόν τε καὶ ἀργύρεον· τῶν τῷ χρυσέῳ ἐπιγέγραπται, ΛΑΚΕΔΑΙΜΟΝΙΩΝ, φαμένων εἶναι ἀνάθημα· οὐκ ὀρθῶς λέγοντες· ἔστι γὰρ καὶ τοῦτο Κροίσου. ἐπέγραψε δὲ τῶν τις Δελφῶν, Λακεδαιμονίοισι βουλόμενος χαρίσασθαι· τοῦ ἐπιστάμενος τὸ οὔνομα
30 οὐκ ἐπιμνήσομαι. ἀλλ' ὁ μὲν παῖς, δι' οὗ τῆς χειρὸς ῥέει τὸ ὕδωρ, Λακεδαιμονίων ἐστί· οὐ μέντοι τῶν γε περιῤῥαντηρίων οὐδέτερον. ἄλλα τε ἀναθήματα οὐκ ἐπίσημα πολλὰ ἀπέπεμψε ἅμα τούτοισι ὁ Κροῖσος, καὶ χεύματα ἀργύρεα κυκλοτερέα· καὶ δὴ καὶ γυναικὸς εἴδωλον χρύσεον τρίπηχυ, τὸ Δελφοὶ τῆς
35 ἀρτοκόπου τῆς Κροίσου εἰκόνα λέγουσι εἶναι. πρὸς δὲ, καὶ τῆς ἐωυτοῦ γυναικὸς τὰ ἀπὸ τῆς δειρῆς ἀνέθηκε ὁ Κροῖσος, καὶ τὰς ζώνας.

Ταῦτα μὲν ἐς Δελφοὺς ἀπέπεμψε. τῷ δὲ Ἀμφιάρεῳ, πυθόμενος αὐτοῦ τήν τε ἀρετὴν καὶ τὴν πάθην, ἀνέθηκε σάκος
40 τε χρύσεον πᾶν, ὁμοίως καὶ αἰχμὴν στερεὴν πᾶσαν χρυσέην, τὸ ξυστὸν τῇσι λόγχῃσι ἐὸν ὁμοίως χρύσεον· τὰ ἔτι καὶ

ἀμφότερα ἐς ἐμὲ ἦν κείμενα ἐν Θήβῃσι, καὶ Θηβαίων ἐν τῷ νηῷ τοῦ Ἰσμηνίου Ἀπόλλωνος.

Τοῖσι δὲ ἄγειν μέλλουσι τῶν Λυδῶν ταῦτα τὰ δῶρα ἐς τὰ ἱρὰ ἐνετέλλετο ὁ Κροῖσος ἐπειρωτᾷν τὰ χρηστήρια, εἰ στρατεύηται ἐπὶ Πέρσας Κροῖσος, καὶ εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο φίλον; Ὡς δὲ ἀπικόμενοι ἐς τὰ ἀπεπέμφθησαν οἱ Λυδοὶ ἀνέθεσαν τὰ ἀναθήματα, ἐχρέωντο τοῖσι χρηστηρίοισι, λέγοντες· "Κροῖσος, ὁ Λυδῶν τε καὶ ἄλλων ἐθνέων βασιλεὺς, νομίσας τάδε μαντήϊα εἶναι μοῦνα ἐν ἀνθρώποισι, ὑμῖν τε ἄξια δῶρα ἔδωκε τῶν ἐξευρημάτων, καὶ νῦν ὑμέας ἐπειρωτᾷ, εἰ στρατεύηται ἐπὶ Πέρσας, καὶ εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο σύμμαχον;" Οἱ μὲν ταῦτα ἐπειρώτεον. τῶν δὲ μαντηΐων ἀμφοτέρων ἐς τωὐτὸ αἱ γνῶμαι συνέδραμον, προλέγουσαι Κροίσῳ, ἢν στρατεύηται ἐπὶ Πέρσας, μεγάλην ἀρχὴν μιν καταλῦσαι. τοὺς δὲ Ἑλλήνων δυνατωτάτους συνεβούλευόν οἱ ἐξευρόντα φίλους προσθέσθαι.

Ἐπεί τε δὲ ἀνενειχθέντα τὰ θεοπρόπια ἐπύθετο ὁ Κροῖσος, ὑπερήσθη τε τοῖσι χρηστηρίοισι· πάγχυ τε ἐλπίσας καταλύσειν τὴν Κύρου βασιληΐην, πέμψας αὖτις ἐς Πυθὼ, Δελφοὺς δωρέεται, πυθόμενος αὐτῶν τὸ πλῆθος, κατ' ἄνδρα δύο στατῆρσι ἕκαστον χρυσοῦ. Δελφοὶ δὲ ἀντὶ τούτων ἔδοσαν Κροίσῳ καὶ Λυδοῖσι προμαντηΐην καὶ ἀτελείην καὶ προεδρίην, καὶ ἐξεῖναι τῷ βουλομένῳ αὐτέων γενέσθαι Δελφὸν ἐς τὸν ἀεὶ χρόνον.

Δωρησάμενος δὲ τοὺς Δελφοὺς ὁ Κροῖσος, ἐχρηστηριάζετο τὸ τρίτον. ἐπεί τε γὰρ δὴ παρέλαβε τοῦ μαντηΐου ἀληθηΐην, ἐνεφορέετο αὐτοῦ. ἐπειρώτα δὲ τάδε χρηστηριαζόμενος, εἴ οἱ πολυχρόνιος ἔσται ἡ μουναρχίη. ἡ δὲ Πυθίη οἱ χρᾷ τάδε·

Ἀλλ' ὅταν ἡμίονος βασιλεὺς Μήδοισι γένηται,
καὶ τότε, Λυδὲ ποδαβρὲ, πολυψήφιδα παρ' Ἕρμον
φεύγειν, μηδὲ μένειν, μήδ' αἰδεῖσθαι κακὸς εἶναι.

Τούτοισι ἐλθοῦσι τοῖσι ἔπεσι ὁ Κροῖσος πολλόν τι μάλιστα πάντων ἥσθη, ἐλπίζων ἡμίονον οὐδαμὰ ἀντ' ἀνδρὸς βασιλεύσειν Μήδων· οὐδ' ὦν αὐτὸς, οὐδὲ οἱ ἐξ αὐτοῦ, παύσεσθαί κοτε τῆς ἀρχῆς. Μετὰ δὲ ταῦτα ἐφρόντιζε ἱστορέων, τοὺς ἂν Ἑλλήνων δυνατωτάτους ἐόντας προσκτήσαιτο φίλους. ἱστορέων δὲ, εὕρισκε Λακεδαιμονίους καὶ Ἀθηναίους προέχοντας, τοὺς μὲν τοῦ Δωρικοῦ γένεος, τοὺς δὲ τοῦ Ἰωνικοῦ. ταῦτα γὰρ ἦν τὰ προκεκριμένα ἐόντα τὸ ἀρχαῖον· τὸ μὲν, Πελασγικὸν, τὸ δὲ, Ἑλληνικὸν ἔθνος. καὶ τὸ μὲν οὐδαμῇ κω ἐξεχώρησε· τὸ δὲ, πουλυπλανητον κάρτα. ἐπὶ μὲν γὰρ

Δευκαλίωνος βασιλῆος οἴκεε γῆν τὴν Φθιῶτιν· ἐπὶ δὲ Δώρου τοῦ Ἕλληνος, τὴν ὑπὸ τὴν Ὄσσαν τε καὶ τὸν Οὔλυμπον χώρην, καλεομένην δὲ Ἱστιαιῶτιν· ἐκ δὲ τῆς Ἱστιαιώτιδος ὡς ἐξανέστη ὑπὸ Καδμείων, οἴκεε ἐν Πίνδῳ, Μακεδνὸν καλεόμε-
5 νον. ἐνθεῦτεν δὲ αὖτις ἐς τὴν Δρυοπίδα μετέβη, καὶ ἐκ τῆς Δρυοπίδος οὕτως ἐς Πελοπόννησον ἐλθὸν, Δωρικὸν ἐκλήθη.

Ἦν τινα δὲ γλῶσσαν ἵεσαν οἱ Πελασγοὶ, οὐκ ἔχω ἀτρεκέως εἰπαι. εἰ δὲ χρεὸν ἐστι τεκμαιρόμενον λέγειν τοῖσι νῦν ἔτι ἐοῦσι Πελασγῶν, τῶν ὑπὲρ Τυρσηνῶν Κρηστῶνα πόλιν οἰκε-
10 όντων, οἳ ὅμουροί κοτε ἦσαν τοῖσι νῦν Δωριεῦσι καλεομένοισι, οἴκεον δὲ τηνικαῦτα γῆν τὴν νῦν Θεσσαλιῶτιν καλεομένην· καὶ τὴν Πλακίην τε καὶ Σκυλάκην Πελασγῶν οἰκισάντων ἐν Ἑλλησπόντῳ, οἳ σύνοικοι ἐγένοντο Ἀθηναίοισι· καὶ ὅσα ἄλλα Πελασγικὰ ἐόντα πολίσματα τὸ οὔνομα μετέβαλε· εἰ τούτοισι
15 τεκμαιρόμενον δεῖ λέγειν, ἦσαν οἱ Πελασγοὶ βάρβαρον γλῶσσαν ἱέντες. εἰ τοίνυν ἦν καὶ πᾶν τοιοῦτο τὸ Πελασγικὸν, τὸ Ἀττικὸν ἔθνος, ἐὸν Πελασγικὸν, ἅμα τῇ μεταβολῇ τῇ ἐς Ἕλληνας καὶ τὴν γλῶσσαν μετέμαθε. καὶ γὰρ δὴ οὔτε οἱ Κρηστωνιῆται οὐδαμοῖσι τῶν νῦν σφέας περιοικεόντων εἰσὶ
20 ὁμόγλωσσοι, οὔτε οἱ Πλακιηνοί· σφίσι δὲ, ὁμόγλωσσοι. δηλοῦσί τε, ὅτι, τὸν ἠνείκαντο γλώσσης χαρακτῆρα μεταβαίνοντες ἐς ταῦτα τὰ χωρία, τοῦτον ἔχουσι ἐν φυλακῇ.

Τὸ δὲ Ἑλληνικὸν γλώσσῃ μὲν, ἐπεί τε ἐγένετο, αἰεί κοτε τῇ αὐτῇ διαχρέεται, ὡς ἐμοὶ καταφαίνεται εἶναι. ἀποσχισθὲν
25 μέντοι ἀπὸ τοῦ Πελασγικοῦ, ἐὸν ἀσθενὲς, ἀπὸ σμικροῦ τεο τὴν ἀρχὴν ὁρμεώμενον, αὔξηται ἐς πλῆθος τῶν ἐθνέων πολλῶν, μάλιστα προσκεχωρηκότων αὐτῷ καὶ ἄλλων ἐθνέων βαρβάρων συχνῶν. πρὸς δὴ ὧν ἐμοί γε δοκέει οὐδὲ τὸ Πελασγικὸν ἔθνος, ἐὸν βάρβαρον, οὐδαμὰ μεγάλως αὐξηθῆναι.

30 Τούτων δὴ ὧν τῶν ἐθνέων τὸ μὲν Ἀττικὸν κατεχόμενόν τε καὶ διεσπασμένον ἐπυνθάνετο ὁ Κροῖσος ὑπὸ Πεισιστράτου τοῦ Ἱπποκράτεος, τοῦτον τὸν χρόνον τυραννεύοντος Ἀθηναίων. Ἱπποκράτεϊ γὰρ, ἐόντι ἰδιώτῃ, καὶ θεωρέοντι τὰ Ὀλύμπια, τέρας ἐγένετο μέγα. θύσαντος γὰρ αὐτοῦ τὰ ἱρὰ,
35 οἱ λέβητες ἐπεστεῶτες, καὶ κρεῶν τε ἐόντες ἔμπλεοι καὶ ὕδατος, ἄνευ πυρὸς ἔζεσαν, καὶ ὑπερέβαλον. Χίλων δὲ ὁ Λακεδαιμόνιος παρατυχὼν, καὶ θεησάμενος τὸ τέρας, συνεβούλευε Ἱπποκράτεϊ, πρῶτα μὲν γυναῖκα τεκνοποιὸν μὴ ἄγεσθαι ἐς τὰ οἰκία· εἰ δὲ τυγχάνει ἔχων, δεύτερα τὴν γυναῖκα ἐκπέμ-
40 πειν· καὶ εἴ τίς οἱ τυγχάνει ἐὼν παῖς, τοῦτον ἀπείπασθαι. οὕνκων ταῦτα παραινέσαντος Χίλωνος πείθεσθαι θέλειν τὸν

Ἱπποκράτεα, γενέσθαι οἱ μετὰ ταῦτα τὸν Πεισίστρατον τοῦτον, ὃς, στασιαζόντων τῶν παράλων καὶ τῶν ἐκ τοῦ πεδίου Ἀθηναίων, καὶ τῶν μὲν προεστεῶτος Μεγακλέος τοῦ Ἀλκμαίωνος, τῶν δὲ ἐκ τοῦ πεδίου Λυκούργου Ἀριστολαΐδεω, καταφρονήσας τὴν τυραννίδα, ἤγειρε τρίτην στάσιν. συλλέξας δὲ στασιώτας, καὶ τῷ λόγῳ τῶν ὑπερακρίων προστὰς, μηχανᾶται τοιάδε. τρωματίσας ἑωυτόν τε καὶ ἡμιόνους, ἤλασε ἐς τὴν ἀγορὴν τὸ ζεῦγος, ὡς ἐκπεφευγὼς τοὺς ἐχθροὺς, οἵ μιν ἐλαύνοντα ἐς ἀγρὸν ἠθέλησαν ἀπολέσαι δῆθεν· ἐδέετό τε τοῦ δήμου φυλακῆς τινος πρὸς αὐτοῦ κυρῆσαι, πρότερον εὐδοκιμήσας ἐν τῇ πρὸς Μεγαρέας γενομένῃ στρατηγίῃ, Νίσαιάν τε ἑλὼν, καὶ ἄλλα ἀποδεξάμενος μεγάλα ἔργα. Ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων ἐξαπατηθεὶς, ἔδωκέ οἱ τῶν ἀστῶν καταλέξας ἄνδρας τούτους, οἳ δορυφόροι μὲν οὐκ ἐγένοντο Πεισιστράτου, κορυνηφόροι δέ· ξύλων γὰρ κορύνας ἔχοντες εἵποντό οἱ ὄπισθε. συνεπαναστάντες δὲ οὗτοι ἅμα Πεισιστράτῳ, ἔσχον τὴν ἀκρόπολιν. ἔνθα δὴ ὁ Πεισίστρατος ἦρχε Ἀθηναίων, οὔτε τιμὰς τὰς ἐούσας συνταράξας, οὔτε θέσμια μεταλλάξας· ἐπί τε τοῖσι κατεστεῶσι ἔνεμε τὴν πόλιν, κοσμέων καλῶς τε καὶ εὖ.

ΤΑΥΤΑ δὴ ὧν πάντα πυνθανόμενος ὁ Κροῖσος, ἔπεμπε ἐς Σπάρτην ἀγγέλους δῶρά τε φέροντας, καὶ δεησομένους συμμαχίης, ἐντειλάμενός τε τὰ λέγειν χρῆν. οἱ δὲ ἐλθόντες ἔλεγον· "Ἔπεμψε ἡμέας Κροῖσος ὁ Λυδῶν τε καὶ ἄλλων ἐθνέων βασιλεὺς, λέγων τάδε· Ὦ Λακεδαιμόνιοι, χρήσαντος τοῦ θεοῦ τὸν Ἕλληνα φίλον προσθέσθαι, ὑμέας γὰρ πυνθάνομαι προεστάναι τῆς Ἑλλάδος, ὑμέας ὦν κατὰ τὸ χρηστήριον προσκαλέομαι, φίλος τε θέλων γενέσθαι καὶ σύμμαχος ἄνευ τε δόλου καὶ ἀπάτης." Κροῖσος μὲν δὴ ταῦτα δι' ἀγγέλων ἐπεκηρυκεύετο. Λακεδαιμόνιοι δὲ, ἀκηκοότες καὶ αὐτοὶ τὸ θεοπρόπιον τὸ Κροίσῳ γενόμενον, ἤσθησάν τε τῇ ἀφίξεϊ τῶν Λυδῶν, καὶ ἐποιήσαντο ὅρκια ξεινίης πέρι καὶ ξυμμαχίης· καὶ γάρ τινες αὐτοὺς εὐεργεσίαι εἶχον ἐκ Κροίσου πρότερον ἔτι γεγοννῖαι. πέμψαντες γὰρ οἱ Λακεδαιμόνιοι ἐς Σάρδις, χρυσὸν ὠνέοντο, ἐς ἄγαλμα βουλόμενοι χρήσασθαι, τοῦτο τὸ νῦν τῆς Λακωνικῆς ἐν Θόρνακι ἵδρυται Ἀπόλλωνος· Κροῖσος δέ σφι ὠνεομένοισι ἔδωκε δωτίνην.

IV. *Crœsus attacks Cyrus, but is defeated and taken prisoner by him.* (I. 71. 73—85.)

Κροῖσος δὲ ἁμαρτὼν τοῦ χρησμοῦ, ἐποιέετο στρατηΐην ἐς Καππαδοκίην, ἐλπίσας καταιρήσειν Κῦρόν τε καὶ τὴν Περσέων δύναμιν. παρασκευαζομένου δὲ Κροίσου στρατεύεσθαι ἐπὶ Πέρσας, τῶν τις Λυδῶν, νομιζόμενος καὶ πρόσθεν εἶναι σοφὸς, ἀπὸ δὲ ταύτης τῆς γνώμης καὶ τὸ κάρτα οὔνομα ἐν Λυδοῖσι ἔχων, συνεβούλευσε Κροίσῳ τάδε· (οὔνομά οἱ ἦν Σάνδανις·) "Ὦ βασιλεῦ, ἐπ' ἄνδρας τοιούτους στρατεύεσθαι παρασκευάζεαι, οἳ σκυτίνας μὲν ἀναξυρίδας, σκυτίνην δὲ τὴν ἄλλην ἐσθῆτα φορέουσι· σιτέονται δὲ οὐκ ὅσα ἐθέλουσι, ἀλλ' ὅσα ἔχουσι, χώρην ἔχοντες τρηχείην· πρὸς δὲ, οὐκ οἴνῳ διαχρέονται, ἀλλὰ ὑδροποτέουσι· οὐ σῦκα δὲ ἔχουσι τρώγειν, οὐκ ἄλλο ἀγαθὸν οὐδέν. τοῦτο μὲν δὴ, εἰ νικήσεις, τί σφεας ἀπαιρήσεαι, τοῖσί γε μή ἐστι μηδέν; τοῦτο δὲ, ἢν νικηθῇς, μάθε ὅσα ἀγαθὰ ἀποβαλέεις. γευσάμενοι γὰρ τῶν ἡμετέρων ἀγαθῶν, περιέξονται, οὐδὲ ἀπωστοὶ ἔσονται. ἐγὼ μέν νυν θεοῖσι ἔχω χάριν, οἳ οὐκ ἐπὶ νόον ποιέουσι Πέρσῃσι στρατεύεσθαι ἐπὶ Λυδούς." Ταῦτα λέγων, οὐκ ἔπειθε τὸν Κροῖσον. Πέρσῃσι γὰρ, πρὶν Λυδοὺς καταστρέψασθαι, ἦν οὔτε ἁβρὸν, οὔτε ἀγαθὸν οὐδέν.

Ἐστρατεύετο δὲ ὁ Κροῖσος ἐπὶ τὴν Καππαδοκίην τῶνδε εἵνεκα· καὶ γῆς ἱμέρῳ, προσκτήσασθαι πρὸς τὴν ἑωυτοῦ μοῖραν βουλόμενος· καὶ μάλιστα, τῷ χρηστηρίῳ πίσυνος ἐὼν, καὶ τίσασθαι θέλων ὑπὲρ Ἀστυάγεος Κῦρον. Ἀστυάγεα γὰρ, τὸν Κυαξάρεω, ἐόντα Κροίσου μὲν γαμβρὸν, Μήδων δὲ βασιλῆα, Κῦρος ὁ Καμβύσεω καταστρεψάμενος εἶχε, γενόμενον γαμβρὸν Κροίσῳ ὧδε. Σκυθέων τῶν νομάδων εἴλη ἀνδρῶν στασιάσασα, ὑπεξῆλθε ἐς γῆν τὴν Μηδικήν. ἐτυράννευε δὲ τὸν χρόνον τοῦτον Μήδων Κυαξάρης, ὁ Φραόρτεω, τοῦ Δηϊόκεω· ὃς τοὺς Σκύθας τούτους τὸ μὲν πρῶτον περιεῖπε εὖ, ὡς ἐόντας ἱκέτας· ὡς τε δὲ περὶ πολλοῦ ποιεόμενος αὐτοὺς, παῖδάς σφι παρέδωκε τὴν γλῶσσάν τε ἐκμαθέειν, καὶ τὴν τέχνην τῶν τόξων. χρόνου δὲ γενομένου, καὶ αἰεὶ φοιτεόντων τῶν Σκυθέων ἐπ' ἄγρην, καὶ αἰεί τι φερόντων, καί κοτε συνήνεικε ἐλεῖν σφεας μηδέν· νοστήσαντας δὲ αὐτοὺς κεινῇσι χερσὶ, ὁ Κυαξάρης (ἦν γὰρ, ὡς διέδεξε, ὀργὴν ἄκρος) τρηχέως κάρτα περιέσπε ἀεικείῃ. οἱ δὲ, ταῦτα πρὸς Κυαξάρεω παθόντες, ὥς τε ἀνάξια σφέων αὐτῶν πεπονθότες, ἐβούλευσαν τῶν παρὰ σφίσι διδασκομένων παίδων ἕνα κατακόψαι·

σκευάσαντες δὲ αὐτὸν ὥσπερ ἐώθεσαν καὶ τὰ θηρία σκευάζειν, Κυαξάρεϊ δοῦναι φέροντες, ὡς ἄγρην δῆθεν· δόντες δὲ, τὴν ταχίστην κομίζεσθαι παρὰ Ἀλυάττεα τὸν Σαδυάττεω ἐς Σάρδις. ταῦτα καὶ δὴ ἐγένετο. καὶ γὰρ Κυαξάρης καὶ οἱ παρεόντες δαιτυμόνες τῶν κρεῶν τουτέων ἐπάσαντο· καὶ οἱ Σκύθαι 5 ταῦτα ποιήσαντες, Ἀλυάττεω ἱκέται ἐγένοντο.

Μετὰ δὲ ταῦτα (οὐ γὰρ δὴ ὁ Ἀλυάττης ἐξεδίδου τοὺς Σκύθας ἐξαιτέοντι Κυαξάρεϊ) πόλεμος τοῖσι Λυδοῖσι καὶ τοῖσι Μήδοισι ἐγεγόνεε ἐπ' ἔτεα πέντε· ἐν τοῖσι πολλάκις μὲν οἱ Μῆδοι τοὺς Λυδοὺς ἐνίκησαν, πολλάκις δὲ οἱ Λυδοὶ τοὺς 10 Μήδους· ἐν δὲ, καὶ νυκτομαχίην τινὰ ἐποιήσαντο. διαφέρουσι δέ σφι ἐπὶ ἴσης τὸν πόλεμον, τῷ ἕκτῳ ἔτεϊ συμβολῆς γενομένης, συνήνεικε ὥς τε, τῆς μάχης συνεστεώσης, τὴν ἡμέρην ἐξαπίνης νύκτα γενέσθαι. τὴν δὲ μεταλλαγὴν ταύτην τῆς ἡμέρης Θαλῆς ὁ Μιλήσιος τοῖσι Ἴωσι προηγόρευσε ἔσεσθαι, 15 οὖρον προθέμενος ἐνιαυτὸν τοῦτον, ἐν ᾧ δὴ καὶ ἐγένετο ἡ μεταβολή. οἱ δὲ Λυδοί τε καὶ οἱ Μῆδοι ἐπεί τε εἶδον νύκτα ἀντὶ ἡμέρης γινομένην, τῆς μάχης τε ἐπαύσαντο, καὶ μᾶλλόν τι ἔσπευσαν καὶ ἀμφότεροι εἰρήνην ἑωυτοῖσι γενέσθαι. οἱ δὲ συμβιβάσαντες αὐτοὺς ἔσαν οἵδε, Συέννεσίς τε ὁ Κίλιξ, καὶ 20 Λαβύνητος ὁ Βαβυλώνιος· οὗτοί σφι καὶ τὸ ὅρκιον οἱ σπεύσαντες γενέσθαι ἔσαν, καὶ γάμων ἐπαλλαγὴν ἐποίησαν· Ἀλυάττεα γὰρ ἔγνωσαν δοῦναι τὴν θυγατέρα Ἀρύηνιν Ἀστυάγεϊ τῷ Κυαξάρεω παιδί. ἄνευ γὰρ ἀναγκαίης ἰσχυρῆς συμβάσιες ἰσχυραὶ οὐκ ἐθέλουσι συμμένειν. Ὅρκια δὲ 25 ποιέεται ταῦτα τὰ ἔθνεα τά πέρ τε Ἕλληνες· καὶ πρὸς τούτοισι, ἐπεὰν τοὺς βραχίονας ἐπιτάμωνται ἐς τὴν ὁμοχροιίην, τὸ αἷμα ἀναλείχουσι ἀλλήλων.

Τοῦτον δὴ ὦν τὸν Ἀστυάγεα Κῦρος, ἐόντα ἑωυτοῦ μητροπάτορα, καταστρεψάμενος ἔσχε δι' αἰτίην τὴν ἐγὼ ἐν τοῖσι 30 ὀπίσω λόγοισι σημανέω. τὰ Κροῖσος ἐπιμεμφόμενος τῷ Κύρῳ, ἔς τε τὰ χρηστήρια ἔπεμπε, εἰ στρατεύηται ἐπὶ Πέρσας, καὶ δὴ καὶ ἀπικομένου χρησμοῦ κιβδήλου, ἐλπίσας πρὸς ἑωυτοῦ τὸν χρησμὸν εἶναι, ἐστρατεύετο ἐς τὴν Περσέων μοῖραν. Ὡς δὲ ἀπίκετο ἐπὶ τὸν Ἅλυν ποταμὸν ὁ Κροῖσος, τὸ ἐνθεῦτεν, 35 ὡς μὲν ἐγὼ λέγω, κατὰ τὰς ἑούσας γεφύρας διεβίβασε τὸν στρατόν· ὡς δὲ ὁ πολλὸς λόγος Ἑλλήνων, Θαλῆς οἱ ὁ Μιλήσιος διεβίβασε. ἀπορέοντος γὰρ Κροίσου ὅκως οἱ διαβήσεται τὸν ποταμὸν ὁ στρατὸς, (οὐ γὰρ δὴ εἶναί κω τοῦτον τὸν χρόνον τὰς γεφύρας ταύτας,) λέγεται παρεόντα τὸν Θαλῆν 40 ἐν τῷ στρατοπέδῳ ποιῆσαι αὐτῷ τὸν ποταμὸν, ἐξ ἀριστερῆς

χειρὸς ῥέοντα τοῦ στρατοῦ, καὶ ἐκ δεξιῆς ῥέειν· ποιῆσαι δὲ ὧδε. ἄνωθεν τοῦ στρατοπέδου ἀρξάμενον, διώρυχα βαθέην ὀρύσσειν, ἄγοντα μηνοειδέα, ὅκως ἂν τὸ στρατόπεδον ἱδρυμένον κατὰ νώτου λάβοι, ταύτῃ κατὰ τὴν διώρυχα ἐκτραπό-
5 μενος ἐκ τῶν ἀρχαίων ῥεέθρων, καὶ αὖτις παραμειβόμενος τὸ στρατόπεδον, ἐς τὰ ἀρχαῖα ἐσβάλλοι· ὥς τε, ἐπεί τε καὶ ἐσχίσθη τάχιστα ὁ ποταμὸς, ἀμφοτέρῃ διαβατὸς ἐγένετο. οἱ δὲ καὶ τὸ παράπαν λέγουσι καὶ τὸ ἀρχαῖον ῥέεθρον ἀποξηρανθῆναι. ἀλλὰ τοῦτο μὲν οὐ πρὸσίεμαι· κῶς γὰρ ὀπίσω πο-
10 ρευόμενοι διέβησαν αὐτόν;

Κροῖσος δὲ, ἐπεί τε διαβὰς σὺν τῷ στρατῷ ἀπίκετο τῆς Καππαδοκίης ἐς τὴν Πτερίην καλεομένην· ἡ δὲ Πτερίη ἐστὶ τῆς χώρης ταύτης τὸ ἰσχυρότατον, κατὰ Σινώπην πόλιν τὴν ἐν Εὐξείνῳ πόντῳ μάλιστά κη κειμένη· ἐνθαῦτα ἐστρατοπε-
15 δεύετο, φθείρων τῶν Συρίων τοὺς κλήρους. καὶ εἷλε μὲν τῶν Πτερίων τὴν πόλιν, καὶ ἠνδραποδίσατο· εἷλε δὲ τὰς περιοικίδας αὐτῆς πάσας· Συρίους τε, οὐδὲν ἐόντας αἰτίους, ἀναστάτους ἐποίησε. Κῦρος δὲ ἀγείρας τὸν ἑωυτοῦ στρατὸν, καὶ παραλαβὼν τοὺς μεταξὺ οἰκέοντας πάντας, ἠντιοῦτο Κροίσῳ.
20 πρὶν δὲ ἐξελαύνειν ὁρμῆσαι τὸν στρατὸν, πέμψας κήρυκας ἐς τοὺς Ἴωνας, ἐπειρᾶτό σφεας ἀπὸ Κροίσου ἀπιστάμεναι. Ἴωνες μέν νυν οὐκ ἐπείθοντο. Κῦρος δὲ ὡς ἀπίκετο, καὶ ἀντεστρατοπεδεύσατο Κροίσῳ, ἐνθαῦτα ἐν τῇ Πτερίῃ χώρῃ ἐπειρώατο κατὰ τὸ ἰσχυρὸν ἀλλήλων. μάχης δὲ καρτερῆς
25 γενομένης, καὶ πεσόντων ἀμφοτέρων πολλῶν, τέλος οὐδέτεροι νικήσαντες διέστησαν, νυκτὸς ἐπελθούσης. καὶ τὰ μὲν στρατόπεδα ἀμφότερα οὕτως ἠγωνίσατο.

Κροῖσος δὲ, μεμφθεὶς κατὰ τὸ πλῆθος τὸ ἑωυτοῦ στράτευμα· ἦν γάρ οἱ ὁ συμβαλὼν στρατὸς πολλὸν ἐλάσσων ἢ ὁ
30 Κύρου· τοῦτο μεμφθεὶς, ὡς τῇ ὑστεραίῃ οὐκ ἐπειρᾶτο ἐπιὼν ὁ Κῦρος, ἀπήλαυνε ἐς τὰς Σάρδις, ἐν νόῳ ἔχων, παρακαλέσας μὲν Αἰγυπτίους κατὰ τὸ ὅρκιον, (ἐποιήσατο γὰρ καὶ πρὸς Ἄμασιν βασιλεύοντα Αἰγύπτου συμμαχίην πρότερον ἤπερ πρὸς Λακεδαιμονίους,) μεταπεμψάμενος δὲ καὶ Βαβυλωνίους,
35 (καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποίητο συμμαχίη· ἐτυράννευε δὲ τῶν Βαβυλωνίων τὸν χρόνον τοῦτον Λαβύνητος·) ἐπαγγείλας δὲ καὶ Λακεδαιμονίους παρεῖναι ἐς χρόνον ῥητόν· ἁλίσας τε δὴ τούτους, καὶ τὴν ἑωυτοῦ συλλέξας στρατιὴν, ἐνένωτο, τὸν χειμῶνα παρεὶς, ἅμα τῷ ἦρι στρατεύειν ἐπὶ
40 τοὺς Πέρσας. καὶ ὁ μὲν, ταῦτα φρονέων, ὡς ἀπίκετο ἐς τὰς Σάρδις, ἔπεμπε κήρυκας κατὰ τὰς συμμαχίας, προερέοντας ἐς

πέμπτον μῆνα συλλέγεσθαι ἐς Σάρδις. τὸν δὲ παρεόντα καὶ μαχεσάμενον στρατὸν Πέρσῃσι, ὃς ἦν αὐτοῦ ξεινικὸς, πάντα ἀπεὶς, διεσκέδασε· οὐδαμὰ ἐλπίσας μή κοτε ἄρα ἀγωνισάμενος οὕτω παραπλησίως Κῦρος ἐλάσει ἐπὶ Σάρδις.

Ταῦτα ἐπιλεγομένῳ Κροίσῳ τὸ προάστειον πᾶν ὀφίων 5 ἐνεπλήσθη. φανέντων δὲ αὐτέων, οἱ ἵπποι μετιέντες τὰς νομὰς νέμεσθαι, φοιτέοντες κατήσθιον. ἰδόντι δὲ τοῦτο Κροίσῳ, ὥσπερ καὶ ἦν, ἔδοξε τέρας εἶναι. αὐτίκα δὲ ἔπεμπε θεοπρόπους ἐς τῶν ἐξηγητέων Τελμησσέων. ἀπικομένοισι δὲ τοῖσι θεοπρόποισι, καὶ μαθοῦσι πρὸς Τελμησσέων τὸ θέλει 10 σημαίνειν τὸ τέρας, οὐκ ἐξεγένετο Κροίσῳ ἀπαγγεῖλαι· πρὶν γὰρ ἢ ὀπίσω σφέας ἀναπλῶσαι ἐς τὰς Σάρδις, ἥλω ὁ Κροῖσος. Τελμησσέες μέν τοι τάδε ἔγνωσαν, στρατὸν ἀλλόθροον προσδόκιμον εἶναι Κροίσῳ ἐπὶ τὴν χώρην, ἀπικόμενον δὲ τοῦτον καταστρέψεσθαι τοὺς ἐπιχωρίους· λέγοντες ὄφιν εἶναι γῆς 15 παῖδα, ἵππον δὲ πολέμιόν τε καὶ ἐπήλυδα. Τελμησσέες μέν νυν ταῦτα ὑπεκρίναντο Κροίσῳ ἤδη ἡλωκότι, οὐδέν κω εἰδότες τῶν ἦν περὶ Σάρδις τε καὶ αὐτὸν Κροῖσον.

Κῦρος δὲ, αὐτίκα ἀπελαύνοντος Κροίσου μετὰ τὴν μάχην τὴν γενομένην ἐν τῇ Πτερίῃ, μαθὼν ὡς ἀπελάσας μέλλοι 20 Κροῖσος διασκεδᾷν τὸν στρατὸν, βουλευόμενος εὕρισκε πρῆγμά οἱ εἶναι ἐλαύνειν ὡς δύναιτο τάχιστα ἐπὶ τὰς Σάρδις, ὅκως, πρὶν ἢ τὸ δεύτερον ἁλισθῆναι τῶν Λυδῶν τὴν δύναμιν, αὐτὸς ἐπικαταλάβοι. ὡς δέ οἱ ταῦτα ἔδοξε, καὶ ἐποίεε κατὰ τάχος· ἐλάσας γὰρ τὸν στρατὸν ἐς τὴν Λυδίην, αὐτὸς ἄγγελος 25 Κροίσῳ ἐληλύθεε. ἐνθαῦτα Κροῖσος ἐς ἀπορίην πολλὴν ἀπιγμένος, ὡς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα ἢ ὡς αὐτὸς κατεδόκεε, ὅμως τοὺς Λυδοὺς ἐξῆγε ἐς μάχην. ἦν δὲ τοῦτον τὸν χρόνον ἔθνος οὐδὲν ἐν τῇ Ἀσίῃ οὔτε ἀνδρειότερον, οὔτε ἀλκιμώτερον τοῦ Λυδίου. ἡ δὲ μάχη σφέων ἦν ἀπ' ἵππων, 30 δούρατά τε ἐφόρεον μεγάλα, καὶ αὐτοὶ ἔσαν ἱππεύεσθαι ἀγαθοί.

Ἐς τὸ πεδίον δὲ συνελθόντων τοῦτο τὸ πρὸ τοῦ ἄστεός ἐστι τοῦ Σαρδιηνοῦ, ἐὸν μέγα τε καὶ ψιλὸν, (διὰ δὲ αὐτοῦ ποταμοὶ ῥέοντες καὶ ἄλλοι καὶ Ὕλλος συῤῥηγνῦσι ἐς τὸν 35 μέγιστον, καλεόμενον δὲ Ἕρμον, ὃς ἐξ οὔρεος ἱροῦ Μητρὸς Δινδυμήνης ῥέων ἐκδιδοῖ ἐς θάλασσαν κατὰ Φωκαίην πόλιν,) ἐνθαῦτα ὁ Κῦρος ὡς εἶδε τοὺς Λυδοὺς ἐς μάχην τασσομένους, καταῤῥωδήσας τὴν ἵππον, ἐποίησε, Ἁρπάγου ὑποθεμένου ἀνδρὸς Μήδου, τοιόνδε. ὅσαι τῷ στρατῷ τῷ ἑωυτοῦ ἕποντο 40 σιτοφόροι τε καὶ σκευοφόροι κάμηλοι, ταύτας πάσας ἁλίσας,

καὶ ἀπελὼν τὰ ἄχθεα, ἄνδρας ἐπ' αὐτὰς ἀνέβησε ἱππάδα στολὴν ἐνεσταλμένους. σκευάσας δὲ αὐτοὺς, προσέταξε τῆς ἄλλης στρατιῆς προϊέναι πρὸς τὴν Κροίσου ἵππον, τῇ δὲ καμήλῳ ἕπεσθαι τὸν πεζὸν στρατὸν ἐκέλευε· ὄπισθε δὲ τοῦ πεζοῦ ἐπέταξε τὴν πᾶσαν ἵππον. ὡς δέ οἱ πάντες διετετάχατο, παραίνεσε τῶν μὲν ἄλλων Λυδῶν μὴ φειδομένους, κτείνειν πάντα τὸν ἐμποδὼν γινόμενον, Κροῖσον δὲ αὐτὸν μὴ κτείνειν, μηδὲ ἢν συλλαμβανόμενος ἀμύνηται. ταῦτα μὲν παραίνεσε. τὰς δὲ καμήλους ἔταξε ἀντία τῆς ἵππου, τῶνδε εἵνεκεν· κάμηλον ἵππος φοβέεται, καὶ οὐκ ἀνέχεται οὔτε τὴν ἰδέην αὐτῆς ὀρέων, οὔτε τὴν ὀδμὴν ὀσφραινόμενος. αὐτοῦ δὴ ὧν τούτου εἵνεκεν ἐσεσόφιστο, ἵνα τῷ Κροίσῳ ἄχρηστον ᾖ τὸ ἱππικὸν, τῷ δή τι καὶ ἐπεῖχε ἐλλάμψεσθαι ὁ Λυδός. ὡς δὲ καὶ συνῄεσαν ἐς τὴν μάχην, ἐνθαῦτα ὡς ὄσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι, καὶ εἶδον αὐτὰς, ὀπίσω ἀνέστρεφον, διέφθαρτό τε τῷ Κροίσῳ ἡ ἐλπίς. οὐ μέντοι οἵ γε Λυδοὶ τὸ ἐνθεῦτεν δειλοὶ ἦσαν· ἀλλ', ὡς ἔμαθον τὸ γινόμενον, ἀποθορόντες ἀπὸ τῶν ἵππων, πεζοὶ τοῖσι Πέρσῃσι συνέβαλλον. χρόνῳ δὲ, πεσόντων ἀμφοτέρων πολλῶν, ἐτράπυντο οἱ Λυδοί. κατειληθέντες δὲ ἐς τὸ τεῖχος, ἐπολιορκέοντο ὑπὸ τῶν Περσέων.

Τοῖσι μὲν δὴ κατεστήκεε πολιορκίη. Κροῖσος δὲ δοκέων οἱ χρόνον ἐπὶ μακρὸν ἔσεσθαι τὴν πολιορκίην, ἔπεμπε ἐκ τοῦ τείχεος ἄλλους ἀγγέλους ἐς τὰς συμμαχίας. οἱ μὲν γὰρ πρότερον διεπέμποντο, ἐς πέμπτον μῆνα προερέοντες συλλέγεσθαι ἐς Σάρδις· τούτους δὲ ἐξέπεμπε τὴν ταχίστην δέεσθαι βοηθέειν, ὡς πολιορκεομένου Κροίσου.

Ἔς τε δὴ ὧν τὰς ἄλλας ἔπεμπε συμμαχίας, καὶ δὴ καὶ ἐς Λακεδαίμονα. τοῖσι δὲ καὶ αὐτοῖσι τοῖσι Σπαρτιήτῃσι κατ' αὐτὸν τοῦτον τὸν χρόνον συνεπεπτώκεε ἔρις ἐοῦσα πρὸς Ἀργείους, περὶ χώρου καλεομένου Θυρέης. τὰς γὰρ Θυρέας ταύτας, ἐούσας τῆς Ἀργολίδος μοίρης, ἀποταμόμενοι ἔσχον οἱ Λακεδαιμόνιοι. ἦν δὲ καὶ ἡ μέχρι Μαλεῶν ἡ πρὸς ἑσπέρην Ἀργείων, ἥ τε ἐν τῇ ἠπείρῳ χώρη, καὶ ἡ Κυθηρίη νῆσος, καὶ αἱ λοιπαὶ τῶν νήσων. βοηθησάντων δὲ Ἀργείων τῇ σφετέρῃ ἀποταμνομένῃ, ἐνθαῦτα συνέβησαν ἐς λόγους συνελθόντες, ὥς τε τριηκοσίους ἑκατέρων μαχέσασθαι· ὁκότεροι δ' ἂν περιγένωνται, τουτέων εἶναι τὸν χῶρον· τὸ δὲ πλῆθος τοῦ στρατοῦ ἀπαλλάσσεσθαι ἑκάτερον ἐς τὴν ἑωυτοῦ, μηδὲ παραμένειν ἀγωνιζομένων, τῶνδε εἵνεκεν, ἵνα μὴ παρεόντων τῶν στρατοπέδων, ὁρῶντες οἱ ἕτεροι ἐσσουμένους τοὺς σφετέ-

ρους, ἐπαμύνοιεν. Συνθέμενοι ὦν ταῦτα ἀπαλλάσσοντο· λογάδες δὲ ἑκατέρων ὑπολειφθέντες συνέβαλλον. μαχομένων δέ σφεων, καὶ γινομένων ἰσοπαλέων, ὑπελείποντο ἐξ ἀνδρῶν ἑξακοσίων τρεῖς· Ἀργείων μὲν, Ἀλκήνωρ τε καὶ Χρόμιος· Λακεδαιμονίων δὲ, Ὀθρυάδης. ὑπελείφθησαν δὲ οὗτοι νυκτὸς 5 ἐπελθούσης. οἱ μὲν δὴ δύο τῶν Ἀργείων, ὡς νενικηκότες, ἔθεον ἐς τὸ Ἄργος· ὁ δὲ τῶν Λακεδαιμονίων Ὀθρυάδης, σκυλεύσας τοὺς Ἀργείων νεκροὺς, καὶ προσφορήσας τὰ ὅπλα πρὸς τὸ ἑωυτοῦ στρατόπεδον, ἐν τῇ τάξει εἶχε ἑωυτόν. ἡμέρῃ δὲ δευτέρῃ παρῆσαν πυνθανόμενοι ἀμφότεροι. τέως μὲν δὴ 10 αὐτοὶ ἑκάτεροι ἔφασαν νικᾶν· λέγοντες, οἱ μὲν, ὡς ἑωυτῶν πλεῦνες περιγεγόνασι· οἱ δὲ, τοὺς μὲν ἀποφαίνοντες πεφευγότας, τὸν δὲ σφέτερον παραμείναντα, καὶ σκυλεύσαντα τοὺς ἐκείνων νεκρούς. τέλος δὲ, ἐκ τῆς ἔριδος συμπεσόντες ἐμάχοντο· πεσόντων δὲ καὶ ἀμφοτέρων πολλῶν, ἐνίκων Λακεδαι- 15 μόνιοι. Ἀργεῖοι μέν νυν ἀπὸ τούτου τοῦ χρόνου κατακειράμενοι τὰς κεφαλὰς, πρότερον ἐπάναγκες κομῶντες, ἐποιήσαντο νόμον τε καὶ κατάρην, μὴ πρότερον θρέψειν κόμην Ἀργείων μηδένα, μηδὲ τὰς γυναῖκάς σφι χρυσοφορήσειν, πρὶν ἂν Θυρέας ἀνασώσωνται. Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων 20 ἔθεντο νόμον, οὐ γὰρ κομῶντες πρὸ τούτου, ἀπὸ τούτου κομᾷν. τὸν δὲ ἕνα λέγουσι τὸν περιλειφθέντα τῶν τριηκοσίων, Ὀθρυάδην, αἰσχυνόμενον ἀπονοστέειν ἐς Σπάρτην, τῶν οἱ συλλοχιτέων διεφθαρμένων, αὐτοῦ μιν ἐν τῇσι Θυρέῃσι καταχρήσασθαι ἑωυτόν. 25

Τοιούτων δὲ τοῖσι Σπαρτιήτῃσι ἐνεστεώτων πρηγμάτων, ἧκε ὁ Σαρδιηνὸς κήρυξ, δεόμενος Κροίσῳ βοηθέειν πολιορκεομένῳ. οἱ δὲ ὅμως, ἐπεί τε ἐπύθοντο τοῦ κήρυκος, ὁρμέατο βοηθέειν. καί σφι ἤδη παρεσκευασμένοισι, καὶ νεῶν ἐουσέων ἑτοίμων, ἦλθε ἄλλη ἀγγελίη, ὡς ἡλώκοι τὸ τεῖχος τῶν 30 Λυδῶν, καὶ ἔχοιτο Κροῖσος ζωγρηθείς. οὕτω δὴ οὗτοι μὲν, συμφορὴν ποιησάμενοι μεγάλην, ἐπέπαυντο.

Σάρδιες δὲ ἥλωσαν ὧδε. ἐπειδὴ τεσσερεσκαιδεκάτη ἐγένετο ἡμέρη πολιορκεομένῳ Κροίσῳ, Κῦρος τῇ στρατιῇ τῇ ἑωυτοῦ, διαπέμψας ἱππέας, προεῖπε, τῷ πρώτῳ ἐπιβάντι τοῦ τείχεος 35 δῶρα δώσειν. μετὰ δὲ τοῦτο, πειρησαμένης τῆς στρατιῆς, ὡς οὐ προεχώρεε, ἐνθαῦτα τῶν ἄλλων πεπαυμένων, ἀνὴρ Μάρδος ἐπειρᾶτο προσβαίνων, τῷ οὔνομα ἦν Ὑροιάδης, κατὰ τοῦτο τῆς ἀκροπόλιος τῇ οὐδεὶς ἐτέτακτο φύλακος. οὐ γὰρ ἦν δεινὸν κατὰ τοῦτο μὴ ἁλῷ κοτε. ἀπότομός τε γάρ ἐστι ταύτῃ ἡ 40 ἀκρόπολις, καὶ ἄμαχος· τῇ οὐδὲ Μήλης, ὁ πρότερον βασιλεὺς

Σαρδίων, μούνῃ οὐ περιήνεικε τὸν λέοντα, τόν οἱ ἡ παλλακὴ ἔτεκε, Τελμησσέων δικασάντων, ὡς περιενειχθέντος τοῦ λέοντος τὸ τεῖχος, ἔσονται Σάρδιες ἀνάλωτοι. ὁ δὲ Μήλης κατὰ τὸ ἄλλο τεῖχος περιενείκας, τῇ ἦν ἐπίμαχον τὸ χωρίον τῆς
5 ἀκροπόλιος, κατηλόγησε τούτου, ὡς ἐὸν ἄμαχόν τε καὶ ἀπότομον· ἔστι δὲ πρὸς τοῦ Τμώλου τετραμμένον τῆς πόλιος. Ὁ ὦν δὴ Ὑροιάδης οὗτος ὁ Μάρδος, ἰδὼν τῇ προτεραίῃ τῶν τινα Λυδῶν κατὰ τοῦτο τῆς ἀκροπόλιος καταβάντα ἐπὶ κυνέην ἄνωθεν κατακυλισθεῖσαν, καὶ ἀνελόμενον, ἐφράσθη καὶ ἐς
10 θυμὸν ἐβάλετο. τότε δὲ δὴ ὁ αὐτός τε ἀναβεβήκεε, καὶ κατ' αὐτὸν ἄλλοι Περσέων ἀνέβαινον. προσβάντων δὲ συχνῶν, οὕτω δὴ Σάρδιές τε ἡλώκεσαν, καὶ πᾶν τὸ ἄστυ ἐπορθέετο.

Κατ' αὐτὸν δὲ Κροῖσον τάδε ἐγένετο. ἦν οἱ παῖς, τοῦ καὶ πρότερον ἐπεμνήσθην, τὰ μὲν ἄλλα ἐπιεικὴς, ἄφωνος δέ. ἐν
15 τῇ ὦν παρελθούσῃ εὐεστοῖ ὁ Κροῖσος τὸ πᾶν ἐς αὐτὸν ἐπεποιήκεε, ἄλλα τε ἐπιφραζόμενος, καὶ δὴ καὶ ἐς Δελφοὺς περὶ αὐτοῦ ἐπεπόμφεε χρησομένους. ἡ δὲ Πυθίη οἱ εἶπε τάδε·

Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε,
20 μὴ βούλευ πολύευκτον ἰὴν ἀνὰ δώματ' ἀκούειν
παιδὸς φθεγγομένου. τόδε σοι πολὺ λώϊον ἀμφὶς
ἔμμεναι· αὐδήσει γὰρ ἐν ἤματι πρῶτον ἀνόλβῳ.

Ἁλισκομένου δὲ τοῦ τείχεος, ἤϊε γὰρ τῶν τις Περσέων ἀλλογνώσας Κροῖσον ὡς ἀποκτενέων, Κροῖσος μέν νυν ὀρέων
25 ἐπιόντα, ὑπὸ τῆς παρεούσης συμφορῆς παρημελήκεε, οὐδέ τί οἱ διέφερε πληγέντι ἀποθανέειν· ὁ δὲ παῖς οὗτος ὁ ἄφωνος, ὡς εἶδε ἐπιόντα τὸν Πέρσην, ὑπὸ δέους τε καὶ κακοῦ ἔρρηξε φωνὴν, εἶπε δέ· "Ὦνθρωπε, μὴ κτεῖνε Κροῖσον." Οὗτος μὲν δὴ τοῦτο πρῶτον ἐφθέγξατο· μετὰ δὲ τοῦτο ἤδη ἐφώνεε
30 τὸν πάντα χρόνον τῆς ζόης.

V. *How Crœsus was delivered from the burning pile, and put the Delphian God on his defence.* (I. 86—91.)

Οἱ δὲ Πέρσαι τάς τε δὴ Σάρδις ἔσχον, καὶ αὐτὸν Κροῖσον
35 ἐζώγρησαν, ἄρξαντα ἔτεα τεσσερεσκαίδεκα, καὶ τεσσερεσκαίδεκα ἡμέρας πολιορκηθέντα, κατὰ τὸ χρηστήριόν τε καταπαύσαντα τὴν ἑωυτοῦ μεγάλην ἀρχήν. λαβόντες δὲ αὐτὸν οἱ Πέρσαι ἤγαγον παρὰ Κῦρον. ὁ δὲ, συννήσας πυρὴν μεγάλην, ἀνεβίβασε ἐπ' αὐτὴν τὸν Κροῖσόν τε ἐν πέδησι
40 δεδεμένον, καὶ δὶς ἑπτὰ Λυδῶν παρ' αὐτὸν παῖδας· ἐν νόῳ ἔχων εἴτε δὴ ἀκροθίνια ταῦτα καταγιεῖν θεῶν ὀτεῳδὴ, εἴτε

καὶ εὐχὴν ἐπιτελέσαι θέλων· εἴτε καὶ, πυθόμενος τὸν Κροῖσον εἶναι θεοσεβέα, τοῦδε εἵνεκεν ἀνεβίβασε ἐπὶ τὴν πυρὴν, βουλόμενος εἰδέναι εἴ τίς μιν δαιμόνων ῥύσεται τοῦ μὴ ζῶντα κατακαυθῆναι. τὸν μὲν δὴ ποιέειν ταῦτα· τῷ δὲ Κροίσῳ, ἑστεῶτι ἐπὶ τῆς πυρῆς, ἐσελθεῖν, καί περ ἐν κακῷ ἐόντι τοσούτῳ, τὸ τοῦ Σόλωνος, ὡς οἱ εἴη σὺν θεῷ εἰρημένον, τὸ "Μηδένα εἶναι τῶν ζωόντων ὄλβιον." ὡς δὲ ἄρα μιν προστῆναι τοῦτο, ἀνενεικάμενόν τε καὶ ἀναστενάξαντα ἐκ πολλῆς ἡσυχίης, ἐς τρὶς ὀνομάσαι Σόλωνα. καὶ τὸν Κῦρον ἀκούσαντα, κελεῦσαι τοὺς ἑρμηνέας ἐπείρεσθαι τὸν Κροῖσον, τίνα τοῦτον ἐπικαλέοιτο. καὶ τοὺς προσελθόντας ἐπειρωτᾷν. Κροῖσον δὲ τέως μὲν σιγὴν ἔχειν ἐρωτεώμενον· μετὰ δὲ, ὡς ἠναγκάζετο, εἰπεῖν· "Τὸν ἂν ἐγὼ πᾶσι τυράννοισι προετίμησα μεγάλων χρημάτων ἐς λόγους ἐλθεῖν." Ὡς δέ σφι ἄσημα ἔφραζε, πάλιν ἐπειρώτεον τὰ λεγόμενα. λιπαρεόντων δὲ αὐτῶν, καὶ ὄχλον παρεχόντων, ἔλεγε δὴ, ὡς ἦλθε ἀρχὴν ὁ Σόλων, ἐὼν Ἀθηναῖος, καὶ θεησάμενος πάντα τὸν ἑωυτοῦ ὄλβον ἀποφλαυρίσειε· οἷα δὴ εἴπας, ὥστε αὐτῷ πάντα ἀποβεβήκοι τῇπερ ἐκεῖνος εἶπε, οὐδέν τε μᾶλλον ἐς ἑωυτὸν λέγων, ἢ ἐς ἅπαν τὸ ἀνθρώπινον, καὶ μάλιστα τοὺς παρὰ σφίσι αὐτοῖσι δοκέοντας ὀλβίους εἶναι. Τὸν μὲν Κροῖσον ταῦτα ἀπηγέεσθαι· τῆς δὲ πυρῆς ἤδη ἀμμένης, καίεσθαι τὰ περιέσχατα. καὶ τὸν Κῦρον ἀκούσαντα τῶν ἑρμηνέων τὰ εἶπε Κροῖσος, μεταγνόντα τε, καὶ ἐννώσαντα ὅτι καὶ αὐτὸς ἄνθρωπος ἐὼν, ἄλλον ἄνθρωπον, γενόμενον ἑωυτοῦ εὐδαιμονίῃ οὐκ ἐλάσσω, ζώοντα πυρὶ διδοίη· πρός τε τούτοισι, δείσαντα τὴν τίσιν, καὶ ἐπιλεξάμενον ὡς οὐδὲν εἴη τῶν ἐν ἀνθρώποισι ἀσφαλέως ἔχον, κελεύει σβεννύναι τὴν ταχίστην τὸ καιόμενον πῦρ, καὶ καταβιβάζειν Κροῖσόν τε καὶ τοὺς μετὰ Κροίσου· καὶ τοὺς πειρωμένους οὐ δύνασθαι ἔτι τοῦ πυρὸς ἐπικρατῆσαι.

Ἐνθαῦτα λέγεται ὑπὸ Λυδῶν, Κροῖσον μαθόντα τὴν Κύρου μετάγνωσιν, ὡς ὥρα πάντα μὲν ἄνδρα σβεννύντα τὸ πῦρ, δυναμένους δὲ οὐκέτι καταλαβεῖν, ἐπιβώσασθαι, τὸν Ἀπόλλωνα ἐπικαλεόμενον, εἴ τί οἱ κεχαρισμένον ἐξ αὐτοῦ ἐδωρήθη, παραστῆναι, καὶ ῥύσασθαί μιν ἐκ τοῦ παρεόντος κακοῦ. τὸν μὲν δακρύοντα ἐπικαλέεσθαι τὸν θεόν· ἐκ δὲ αἰθρίης τε καὶ νηνεμίης συνδραμέειν ἐξαπίνης νέφεα, καὶ χειμῶνά τε καταρραγῆναι, καὶ ὕσαι ὕδατι λαβροτάτῳ, κατασβεσθῆναί τε τὴν πυρήν. οὕτω δὴ μαθόντα τὸν Κῦρον, ὡς εἴη ὁ Κροῖσος καὶ θεοφιλὴς καὶ ἀνὴρ ἀγαθὸς, καταβιβάσαντα αὐτὸν ἀπὸ τῆς

πυρῆς, εἵρεσθαι τάδε· "Κροῖσε, τίς σε ἀνθρώπων ἀνέγνωσε, ἐπὶ γῆν τὴν ἐμὴν στρατευσάμενον, πολέμιον ἀντὶ φίλου ἐμοὶ καταστῆναι;" Ὁ δὲ εἶπε· "Ὦ βασιλεῦ, ἐγὼ ταῦτα ἔπρηξα τῇ σῇ μὲν εὐδαιμονίῃ, τῇ ἐμεωυτοῦ δὲ κακοδαιμονίῃ, αἴτιος δὲ τούτων ἐγένετο ὁ Ἑλλήνων θεὸς, ἐπαείρας ἐμὲ στρατεύεσθαι. οὐδεὶς γὰρ οὕτω ἀνόητός ἐστι, ὅς τις πόλεμον πρὸ εἰρήνης αἱρέεται. ἐν μὲν γὰρ τῇ, οἱ παῖδες τοὺς πατέρας θάπτουσι· ἐν δὲ τῷ, οἱ πατέρες τοὺς παῖδας. ἀλλὰ ταῦτα δαίμοσί κου φίλον ἦν οὕτω γενέσθαι."

Ὁ μὲν ταῦτα ἔλεγε. Κῦρος δὲ αὐτὸν λύσας κάτισέ τε ἐγγὺς ἑωυτοῦ, καὶ κάρτα ἐν πολλῇ προμηθίῃ εἶχε, ἀπεθώυμαζέ τε ὁρέων καὶ αὐτὸς, καὶ οἱ περὶ ἐκεῖνον ἐόντες πάντες. ὁ δὲ, συννοίῃ ἐχόμενος, ἥσυχος ἦν. μετὰ δὲ, ἐπιστραφείς τε καὶ ἰδόμενος τοὺς Πέρσας τὸ τῶν Λυδῶν ἄστυ κεραΐζοντας, εἶπε· "Ὦ βασιλεῦ, κότερον λέγειν πρὸς σὲ τὰ νοέων τυγχάνω, ἢ σιγᾷν ἐν τῷ παρεόντι χρόνῳ;" Κῦρος δέ μιν θαρσέοντα ἐκέλευε λέγειν ὅ τι βούλοιτο. ὁ δὲ αὐτὸν εἰρώτα, λέγων· "Οὗτος ὁ πολλὸς ὅμιλος τί ταῦτα σπουδῇ πολλῇ ἐργάζεται;" Ὁ δὲ εἶπε· "Πόλιν τε τὴν σὴν διαρπάζει, καὶ χρήματα τὰ σὰ διαφορέει." Κροῖσος δὲ ἀμείβετο· "Οὔτε πόλιν τὴν ἐμὴν, οὔτε χρήματα τὰ ἐμὰ διαρπάζει· οὐδὲν γὰρ ἐμοὶ ἔτι τούτων μέτα· ἀλλὰ φέρουσί τε καὶ ἄγουσι τὰ σά."

Κύρῳ δὲ ἐπιμελὲς ἐγένετο τὰ Κροῖσος εἶπε· μεταστησάμενος δὲ τοὺς ἄλλους, εἴρετο Κροῖσον ὅ τι οἱ ἐνορῴη ἐν τοῖσι ποιευμένοισι. ὁ δὲ εἶπε· "Ἐπεί τέ με θεοὶ δῶκαν δοῦλόν σοι, δικαιῶ, εἴ τι ἐνορέω πλέον, σημαίνειν σοι. Πέρσαι, φύσιν ἐόντες ὑβρισταὶ, εἰσὶ ἀχρήματοι. ἢν ὦν σὺ τούτους περιίδῃς διαρπάσαντας καὶ κατασχόντας χρήματα μεγάλα, τάδε τοι ἐξ αὐτέων ἐπίδοξα γενέσθαι· ὃς ἂν αὐτέων πλεῖστα κατάσχῃ, τοῦτον προσδέκεσθαί τοι ἐπαναστησόμενον. νῦν ὦν ποίησον ὧδε, εἴ τοι ἀρέσκει τὰ ἐγὼ λέγω. κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους, οἳ λεγόντων πρὸς τοὺς ἐκφέροντας τὰ χρήματα ἀπαιρεόμενοι, ὡς σφεα ἀναγκαίως ἔχει δεκατευθῆναι τῷ Διί. καὶ σύ τέ σφι οὐκ ἀπεχθήσεαι βίῃ ἀπαιρεόμενος τὰ χρήματα· καὶ ἐκεῖνοι, συγγνόντες ποιέειν σε δίκαια, ἑκόντες ποιήσουσι."

Ταῦτα ἀκούων ὁ Κῦρος, ὑπερήδετο, ὡς οἱ ἐδόκεε εὖ ὑποτίθεσθαι. αἰνέσας δὲ πολλὰ, καὶ ἐντειλάμενος τοῖσι δορυφόροισι τὰ Κροῖσος ὑπεθήκατο ἐπιτελέειν, εἶπε πρὸς Κροῖσον τάδε· "Κροῖσε, ἀναρτημένου σευ ἀνδρὸς βασιλέος χρηστὰ ἔργα καὶ ἔπεα ποιέειν, αἰτέο δόσιν τήν τινα βούλεαί τοι

γενέσθαι παραυτίκα." Ὁ δὲ εἶπε· Ὦ δέσποτα, ἐάσας με χαριεῖ μάλιστα τὸν θεὸν τῶν Ἑλλήνων, τὸν ἐτίμησα ἐγὼ θεῶν μάλιστα, ἐπείρεσθαι, πέμψαντα τάσδε τὰς πέδας, εἰ ἐξαπατᾷ τοὺς εὖ ποιεῦντας νόμος ἔστι οἱ." Κῦρος δὲ εἴρετο ὅ τι οἱ τοῦτο ἐπηγορεύων παραιτέοιτο. Κροῖσος δέ οἱ ἐπανη- 5 λόγησε πᾶσαν τὴν ἑωυτοῦ διάνοιαν, καὶ τῶν χρηστηρίων τὰς ὑποκρίσιας, καὶ μάλιστα τὰ ἀναθήματα· καὶ ὡς ἐπαρθεὶς τῷ μαντηΐῳ, ἐστρατεύσατο ἐπὶ Πέρσας. λέγων δὲ ταῦτα, κατέβαινε αὖτις παραιτεόμενος, ἐπεῖναί οἱ τῷ θεῷ τούτων ὀνειδίσαι. Κῦρος δὲ γελάσας εἶπε· "Καὶ τούτου τεύξεαι παρ' 10 ἐμεῦ, Κροῖσε, καὶ ἄλλου παντὸς τοῦ ἂν ἐκάστοτε δέῃ." Ὡς δὲ ταῦτα ἤκουσε ὁ Κροῖσος, πέμπων τῶν Λυδῶν ἐς Δελφοὺς, ἐνετέλλετο, τιθέντας τὰς πέδας ἐπὶ τοῦ νηοῦ τὸν οὐδὸν, εἰρωτᾷν εἰ οὔ τι ἐπαισχύνεται τοῖσι μαντηΐοισι ἐπάρας Κροῖσον στρατεύεσθαι ἐπὶ Πέρσας, ὡς καταπαύσοντα τὴν Κύρου δύνα- 15 μιν, ἀπ' ἧς οἱ ἀκροθίνια τοιαῦτα γενέσθαι· δεικνύντας τὰς πέδας. ταῦτά τε ἐπειρωτᾷν, καὶ εἰ ἀχαρίστοισι νόμος εἶναι τοῖσι Ἑλληνικοῖσι θεοῖσι.

Ἀπικομένοισι δὲ τοῖσι Λυδοῖσι, καὶ λέγουσι τὰ ἐντεταλμένα, τὴν Πυθίην λέγεται εἰπεῖν τάδε. "Τὴν πεπρωμένην 20 μοῖραν ἀδύνατά ἐστι ἀποφυγέειν καὶ θεῷ. Κροῖσος δὲ πέμπτου γονέος ἁμαρτάδα ἐξέπλησε, ὃς ἐὼν δορυφόρος Ἡρακλειδέων, δόλῳ γυναικηΐῳ ἐπισπόμενος, ἐφόνευσε τὸν δεσπότεα, καὶ ἔσχε τὴν ἐκείνου τιμὴν οὐδέν οἱ προσήκουσαν. προθυμεομένου δὲ Λοξίεω, ὅκως ἂν κατὰ τοὺς παῖδας τοὺς Κροίσου 25 γένοιτο τὸ Σαρδίων πάθος, καὶ μὴ κατ' αὐτὸν Κροῖσον, οὐκ οἷόν τε ἐγένετο παραγαγεῖν μοίρας. ὅσον δὲ ἐνέδωκαν αὖται, ἠνύσατο, καὶ ἐχαρίσατό οἱ. τρία γὰρ ἔτεα ἐπανεβάλετο τὴν Σαρδίων ἅλωσιν· καὶ τοῦτο ἐπιστάσθω Κροῖσος, ὡς ὕστερον τοῖσι ἔτεσι τούτοισι ἁλοὺς τῆς πεπρωμένης. δεύτερα δὲ 30 τούτων καιομένῳ αὐτῷ ἐπήρκεσε. Κατὰ δὲ τὸ μαντήϊον τὸ γενόμενον, οὐκ ὀρθῶς Κροῖσος μέμφεται. προηγόρευε γάρ οἱ Λοξίης, ἢν στρατεύηται ἐπὶ Πέρσας, μεγάλην ἀρχὴν αὐτὸν καταλύσειν. τὸν δὲ πρὸς ταῦτα χρῆν, εὖ μέλλοντα βουλεύεσθαι, ἐπείρεσθαι πέμψαντα, κότερα τὴν ἑωυτοῦ ἢ τὴν Κύρου 35 λέγοι ἀρχήν. οὐ συλλαβὼν δὲ τὸ ῥηθὲν, οὐδ' ἐπανειρόμενος, ἑωυτὸν αἴτιον ἀποφαινέτω. ᾧ καὶ τὸ τελευταῖον χρηστηριαζομένῳ εἶπε τὰ εἶπε Λοξίης περὶ ἡμιόνου· οὐδὲ τοῦτο συνέλαβε. ἦν γὰρ δὴ ὁ Κῦρος οὗτος ἡμίονος· ἐκ γὰρ δυοῖν οὐκ ὁμοεθνέων ἐγεγόνεε, μητρὸς ἀμείνονος, πατρὸς δὲ ὑπωδεεστέ- 40 ρου. ἡ μὲν γὰρ ἦν Μηδὶς, καὶ Ἀστυάγεος θυγάτηρ τοῦ

ἐπεὶ ὦν ὁ βουκόλος σπουδῇ πολλῇ καλεύμενος ἀπίκετο, ἔλεγε ὁ Ἅρπαγος τάδε· "Κελεύει σε Ἀστυάγης τὸ παιδίον τοῦτο λαβόντα, θεῖναι ἐς τὸ ἐρημότατον τῶν οὐρέων, ὅκως ἂν τάχιστα διαφθαρείη. καὶ τάδε τοι ἐκέλευσε εἰπεῖν, ἢν μὴ ἀπο-
5 κτείνῃς αὐτό, ἀλλά τεῳ τρόπῳ περιποιήσῃ, ὀλέθρῳ τῷ κακίστῳ σε διαχρήσεσθαι· ἐπορᾷν δὲ ἐκκείμενον διατέταγμαι ἐγώ."

Ταῦτα ἀκούσας ὁ βουκόλος, καὶ ἀναλαβὼν τὸ παιδίον, ἤιε τὴν αὐτὴν ὀπίσω ὁδὸν, καὶ ἀπικνέεται ἐς τὴν ἔπαυλιν. τῷ δ' ἄρα καὶ αὐτῷ ἡ γυνὴ, ἐπίτεξ ἐοῦσα πᾶσαν ἡμέρην, τότε κως
10 κατὰ δαίμονα τίκτει, οἰχομένου τοῦ βουκόλου ἐς πόλιν. ἦσαν δὲ ἐν φροντίδι ἀμφότεροι ἀλλήλων πέρι· ὁ μὲν, τοῦ τόκου τῆς γυναικὸς ἀῤῥωδέων· ἡ δὲ γυνὴ, ὅτι οὐκ ἐωθὼς ὁ Ἅρπαγος μεταπέμψαιτο αὐτῆς τὸν ἄνδρα. ἐπεί τε δὲ ἀπονοστήσας ἐπέστη, οἷα ἐξ ἀέλπτου ἰδοῦσα ἡ γυνὴ, εἴρετο προτέρη, ὅ τι
15 μιν οὕτω προθύμως Ἅρπαγος μεταπέμψαιτο. ὁ δὲ εἶπε· "Ὦ γύναι, εἶδόν τε ἐς πόλιν ἐλθὼν καὶ ἤκουσα τὸ μή τε ἰδεῖν ὄφελον, μή τέ κοτε γενέσθαι ἐς δεσπότεας τοὺς ἡμετέρους. οἶκος μὲν πᾶς Ἁρπάγου κλαυθμῷ κατείχετο· ἐγὼ δὲ ἐκπλαγεὶς, ᾔια ἔσω. ὡς δὲ τάχιστα ἐσῆλθον, ὁρέω παιδίον
20 προκείμενον, ἀσπαῖρόν τε καὶ κραυγανόμενον, κεκοσμημένον χρυσῷ τε καὶ ἐσθῆτι ποικίλῃ. Ἅρπαγος δὲ ὡς εἶδέ με, ἐκέλευε τὴν ταχίστην ἀναλαβόντα τὸ παιδίον, οἴχεσθαι φέροντα, καὶ θεῖναι ἔνθα θηριωδέστατον εἴη τῶν οὐρέων· φὰς Ἀστυάγεα εἶναι τὸν ταῦτα ἐπιθέμενόν μοι, πόλλ' ἀπειλήσας
25 εἰ μή σφεα ποιήσαιμι. καὶ ἐγὼ ἀναλαβὼν ἔφερον, δοκέων τῶν τινος οἰκετέων εἶναι· οὐ γὰρ ἄν κοτε κατέδοξα ἔνθεν γε ἦν. ἐθάμβεον δὲ ὀρέων χρυσῷ τε καὶ εἵμασι κεκοσμημένον· πρὸς δὲ, καὶ κλαυθμὸν κατεστεῶτα ἐμφανέα ἐν Ἁρπάγου. καὶ πρόκα τε δὴ κατ' ὁδὸν πυνθάνομαι τὸν πάντα λόγον θερά-
30 ποντος, ὃς ἐμὲ προπέμπων ἔξω πόλιος, ἐνεχείρισε τὸ βρέφος· ὡς ἄρα Μανδάνης τε εἴη παῖς τῆς Ἀστυάγεος θυγατρὸς, καὶ Καμβύσεω τοῦ Κύρου, καί μιν Ἀστυάγης ἐντέλλεται ἀποκτεῖναι. νῦν τε ὅδε ἐστί."

Ἅμα δὲ ταῦτα ἔλεγε ὁ βουκόλος, καὶ ἐκκαλύψας ἀπ-
35 εδείκνυε. ἡ δὲ, ὡς εἶδε τὸ παιδίον μέγα τε καὶ εὐειδὲς ἐὸν, δακρύσασα, καὶ λαβομένη τῶν γουνάτων τοῦ ἀνδρὸς, ἔχρῃζε μηδεμιῇ τέχνῃ ἐκθεῖναί μιν. ὁ δὲ οὐκ ἔφη οἷός τ' εἶναι ἄλλως αὐτὰ ποιέειν· ἐπιφοιτήσειν γὰρ κατασκόπους ἐξ Ἁρπάγου ἐποψομένους· ἀπολέεσθαί τε κάκιστα, ἢν μή σφεα ποιήσῃ.
40 ὡς δὲ οὐκ ἔπειθε ἄρα τὸν ἄνδρα, δεύτερα λέγει ἡ γυνὴ τάδε· "Ἐπεὶ τοίνυν οὐ δύναμαί σε πείθειν μὴ ἐκθεῖναι, σὺ δὲ ὧδε

ποίησον, εἰ δὴ πᾶσά γε ἀνάγκη ὀφθῆναι ἐκκείμενον· τέτοκα γὰρ καὶ ἐγὼ, τέτοκα δὲ τεθνεός· τοῦτο μὲν φέρων πρόθες, τὸν δὲ τῆς Ἀστυάγεος θυγατρὸς παῖδα ὡς ἐξ ἡμέων ἐόντα τρέφωμεν· καὶ οὕτω οὔτε σὺ ἁλώσεαι ἀδικέων τοὺς δεσπότεας, οὔτε ἡμῖν κακῶς βεβουλευμένα ἔσται· ὅ τε γὰρ τεθνεὼς 5 βασιληΐης ταφῆς κυρήσει, καὶ ὁ περιεὼν οὐκ ἀπολέει τὴν ψυχήν."

Κάρτα τε ἔδοξε τῷ βουκόλῳ πρὸς τὰ παρεόντα εὖ λέγειν ἡ γυνὴ, καὶ αὐτίκα ἐποίεε ταῦτα. τὸν μὲν ἔφερε θανατώσων παῖδα, τοῦτον μὲν παραδιδοῖ τῇ ἑωυτοῦ γυναικί· τὸν δὲ 10 ἑωυτοῦ, ἐόντα νεκρὸν, λαβὼν ἔθηκε ἐς τὸ ἄγγος ἐν τῷ ἔφερε τὸν ἕτερον· κοσμήσας δὲ τῷ κόσμῳ παντὶ τοῦ ἑτέρου παιδὸς, φέρων ἐς τὸ ἐρημότατον τῶν οὐρέων τιθεῖ. ὡς δὲ τρίτη ἡμέρη τῷ παιδίῳ ἐκκειμένῳ ἐγένετο, ἤϊε ἐς πόλιν ὁ βουκόλος, τῶν τινα προβόσκων φύλακον αὐτοῦ καταλιπών. ἐλθὼν δὲ ἐς 15 τοῦ Ἁρπάγου, ἀποδεικνύναι ἔφη ἑτοῖμος εἶναι τοῦ παιδίου τὸν νέκυν. πέμψας δὲ ὁ Ἅρπαγος τῶν ἑωυτοῦ δορυφόρων τοὺς πιστοτάτους, εἶδέ τε διὰ τούτων, καὶ ἔθαψε τοῦ βουκόλου τὸ παιδίον. καὶ τὸ μὲν ἐτέθαπτο· τὸν δὲ ὕστερον τούτων Κῦρον ὀνομασθέντα, παραλαβοῦσα ἔτρεφε ἡ γυνὴ τοῦ βουκό- 20 λου, οὔνομα ἄλλο κού τι καὶ οὐ Κῦρον θεμένη.

Καὶ ὅτε δὴ ἦν δεκαέτης ὁ παῖς, πρῆγμα ἐς αὐτὸν τοιόνδε γενόμενον ἐξέφηνέ μιν. ἔπαιζε ἐν τῇ κώμῃ ταύτῃ ἐν τῇ ἦσαν καὶ αἱ βουκολίαι αὗται, ἔπαιζε δὲ μετ' ἄλλων ἡλίκων ἐν ὁδῷ· καὶ οἱ παῖδες παίζοντες εἵλοντο ἑωυτῶν βασιλέα εἶναι τοῦτον 25 δὴ τὸν τοῦ βουκόλου ἐπίκλησιν παῖδα. ὁ δὲ αὐτέων διέταξε τοὺς μὲν, οἰκίας οἰκοδομέειν· τοὺς δὲ, δορυφόρους εἶναι· τὸν δέ κού τινα αὐτέων, ὀφθαλμὸν βασιλέος εἶναι· τῷ δέ τινι, τὰς ἀγγελίας ἐσφέρειν ἐδίδου γέρας· ὡς ἑκάστῳ ἔργον προστάσσων. εἷς δὴ τούτων τῶν παιδίων συμπαίζων, ἐὼν Ἀρ- 30 τεμβάρεος παῖς, ἀνδρὸς δοκίμου ἐν Μήδοισι· οὐ γὰρ δὴ ἐποίησε τὸ προσταχθὲν ἐκ τοῦ Κύρου· ἐκέλευε αὐτὸν τοὺς ἄλλους παῖδας διαλαβέειν. πειθομένων δὲ τῶν παίδων, ὁ Κῦρος τὸν παῖδα τρηχέως κάρτα περιέσπε μαστιγέων. ὁ δὲ, ἐπεί τε μετείθη τάχιστα, ὥς γε δὴ ἀνάξια ἑωυτοῦ παθὼν, 35 μᾶλλόν τι περιημέκτεε· κατελθὼν δὲ ἐς πόλιν, πρὸς τὸν πατέρα ἀποικτίζετο τῶν ὑπὸ Κύρου ἤντησε, λέγων δὲ οὐ Κύρου, (οὐ γάρ κω ἦν τοῦτο τοὔνομα,) ἀλλὰ πρὸς τοῦ βουκόλου τοῦ Ἀστυάγεος παιδός. Ὁ δὲ Ἀρτεμβάρης ὀργῇ, ὡς εἶχε, ἐλθὼν παρὰ τὸν Ἀστυάγεα, καὶ ἅμα ἀγόμενος τὸν 40 παῖδα, ἀνάρσια πρήγματα ἔφη πεπονθέναι, λέγων· "Ὦ

βασιλεῦ, ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ παιδὸς, ὧδε περιυβρίσμεθα." (δεικνὺς τοῦ παιδὸς τοὺς ὤμους.)

Ἀκούσας δὲ καὶ ἰδὼν ὁ Ἀστυάγης, θέλων τιμωρῆσαι τῷ παιδὶ τιμῆς τῆς Ἀρτεμβάρεος εἵνεκα, μετεπέμπετο τόν τε βουκόλον καὶ τὸν παῖδα. ἐπεί τε δὲ παρῆσαν ἀμφότεροι, βλέψας πρὸς τὸν Κῦρον ὁ Ἀστυάγης ἔφη· "Σὺ δὴ, ἐὼν τοῦδε τοιούτου ἐόντος παῖς, ἐτόλμησας τὸν τοῦδε παῖδα, ἐόντος πρώτου παρ' ἐμοὶ, ἀεικείῃ τοιῇδε περισπεῖν;" Ὁ δὲ ἀμείβετο ὧδε· "Ὦ δέσποτα, ἐγὼ δὲ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ. οἱ γάρ με ἐκ τῆς κώμης παῖδες, τῶν καὶ ὅδε ἦν, παίζοντες σφέων αὐτῶν ἐστήσαντο βασιλέα. ἐδόκεον γάρ σφι εἶναι ἐς τοῦτο ἐπιτηδεώτατος. οἱ μέν νυν ἄλλοι παῖδες τὰ ἐπιτασσόμενα ἐπετέλεον· οὗτος δὲ ἀνηκούστεέ τε, καὶ λόγον εἶχε οὐδένα· ἐς ὃ ἔλαβε τὴν δίκην. εἰ ὦν δὴ τοῦδε εἵνεκα ἄξιός τευ κακοῦ εἰμι, ὅδε τοι πάρειμι."

Ταῦτα λέγοντος τοῦ παιδὸς, τὸν Ἀστυάγεα ἐσῄει ἀνάγνωσις αὐτοῦ· καί οἱ ὅ τε χαρακτὴρ τοῦ προσώπου προσφέρεσθαι ἐδόκεε ἐς ἑωυτὸν, καὶ ἡ ὑπόκρισις ἐλευθερωτέρη εἶναι· ὅ τε χρόνος τῆς ἐκθέσιος τῇ ἡλικίῃ τοῦ παιδὸς ἐδόκεε συμβαίνειν. ἐκπλαγεὶς δὲ τούτοισι, ἐπὶ χρόνον ἄφθογγος ἦν. μόγις δὲ δή κοτε ἀνενειχθεὶς, εἶπε, θέλων ἐκπέμψαι τὸν Ἀρτεμβάρεα, ἵνα τὸν βουκόλον μοῦνον λαβὼν βασανίσῃ· "Ἀρτέμβαρες, ἐγὼ ταῦτα ποιήσω, ὥστε σὲ καὶ τὸν παῖδα τὸν σὸν μηδὲν ἐπιμέμφεσθαι." Τὸν μὲν δὴ Ἀρτεμβάρεα πέμπει· τὸν δὲ Κῦρον ἦγον ἔσω οἱ θεράποντες, κελεύσαντος τοῦ Ἀστυάγεος. ἐπεὶ δὲ ὑπελέλειπτο ὁ βουκόλος μοῦνος, μουνωθέντα δὲ αὐτὸν εἴρετο ὁ Ἀστυάγης, κόθεν λάβοι τὸν παῖδα, καὶ τίς εἴη ὁ παραδούς; ὁ δὲ ἐξ ἑωυτοῦ τε ἔφη γεγονέναι, καὶ τὴν τεκοῦσαν αὐτὸν ἔτι εἶναι παρ' ἑωυτῷ. Ἀστυάγης δέ μιν οὐκ εὖ βουλεύεσθαι ἔφη, ἐπιθυμέοντα ἐς ἀνάγκας μεγάλας ἀπικνέεσθαι· ἅμα τε λέγων ταῦτα, ἐσήμαινε τοῖσι δορυφόροισι λαμβάνειν αὐτόν. ὁ δὲ, ἀγόμενος ἐς τὰς ἀνάγκας, οὕτω δὴ ἔφαινε τὸν ἐόντα λόγον. ἀρχόμενος δὴ ἀπ' ἀρχῆς διεξῄει, τῇ ἀληθηίῃ χρεώμενος· καὶ κατέβαινε ἐς λιτάς τε, καὶ συγγνώμην ἑωυτῷ κελεύων ἔχειν αὐτόν.

Ἀστυάγης δὲ τοῦ μὲν βουκόλου τὴν ἀληθηίην ἐκφήναντος λόγον ἤδη καὶ ἐλάσσω ἐποιέετο· Ἁρπάγῳ δὲ καὶ μεγάλως μεμφόμενος, καλέειν αὐτὸν τοὺς δορυφόρους ἐκέλευε. ὡς δέ οἱ παρῆν ὁ Ἅρπαγος, εἴρετό μιν ὁ Ἀστυάγης· "Ἅρπαγε, τέῳ δὴ μόρῳ τὸν παῖδα κατεχρήσαο, τόν τοι παρέδωκα ἐκθυγατρὸς γεγονότα τῆς ἐμῆς;" Ὁ δὲ Ἅρπαγος, ὡς εἶδε τὸν

βουκόλον ἔνδον ἐόντα, οὐ τρέπεται ἐπὶ ψευδέα ὁδὸν, ἵνα μὴ ἐλεγχόμενος ἁλίσκηται· ἀλλὰ λέγει τάδε· "Ὦ βασιλεῦ, ἐπεί τε παρέλαβον τὸ παιδίον, ἐβούλευον σκοπῶν ὅκως σοί τε ποιήσω κατὰ νόον, καὶ ἐγὼ πρὸς σὲ γινόμενος ἀναμάρτητος, μήτε θυγατρὶ τῇ σῇ, μήτε αὐτῷ σοι εἴην αὐθέντης. ποιέω δὴ 5 ὧδε. καλέσας τὸν βουκόλον τόνδε, παραδίδωμι τὸ παιδίον, φὰς σέ τε εἶναι τὸν κελεύοντα ἀποκτεῖναι αὐτό. καὶ λέγων τοῦτό γε, οὐκ ἐψευδόμην· σὺ γὰρ ἐνετέλλεο οὕτω. παραδίδωμι μέντοι τῷδε κατὰ τάδε, ἐντειλάμενος θεῖναί μιν ἐς ἐρῆμον οὖρος, καὶ παραμένοντα φυλάσσειν ἄχρι οὗ τελευτήσει· 10 ἀπειλήσας παντοῖα τῷδε, ἢν μὴ τάδε ἐπιτελέα ποιήσῃ. ἐπεί τε δὲ, ποιήσαντος τούτου τὰ κελευόμενα, ἐτελεύτησε τὸ παιδίον, πέμψας τῶν εὐνούχων τοὺς πιστοτάτους, καὶ εἶδον δι' ἐκείνων, καὶ ἔθαψά μιν. οὕτω ἔσχε, ὦ βασιλεῦ, περὶ τοῦ πρήγματος τούτου· καὶ τοιούτῳ μόρῳ ἐχρήσατο ὁ παῖς." 15

Ἅρπαγος μὲν δὴ τὸν ἰθὺν ἔφαινε λόγον. Ἀστυάγης δὲ, κρύπτων τόν οἱ ἐνείχεε χόλον διὰ τὸ γεγονὸς, πρῶτα μὲν κατάπερ ἤκουσε αὐτὸς πρὸς τοῦ βουκόλου τὸ πρῆγμα, πάλιν ἀπηγέετο τῷ Ἁρπάγῳ· μετὰ δὲ, ὡς οἱ ἐπαλιλλόγητο, κατέβαινε λέγων, ὡς "περίεστί τε ὁ παῖς, καὶ τὸ γεγονὸς ἔχει 20 καλῶς. Τῷ τε γὰρ πεποιημένῳ, ἔφη λέγων, ἐς τὸν παῖδα τοῦτον ἔκαμνον μεγάλως, καὶ θυγατρὶ τῇ ἐμῇ διαβεβλημένος οὐκ ἐν ἐλαφρῷ ἐποιεύμην. ὡς ὦν τῆς τύχης εὖ μετεστεώσης, τοῦτο μὲν, τὸν σεωυτοῦ παῖδα ἀπόπεμψον παρὰ τὸν παῖδα τὸν νεήλυδα· τοῦτο δὲ, (σῶστρα γὰρ τοῦ παιδὸς μέλλω θύειν 25 τοῖσι θεῶν τιμὴ αὕτη προσκέεται,) πάρισθί μοι ἐπὶ δεῖπνον."

Ἅρπαγος μὲν, ὡς ἤκουσε ταῦτα, προσκυνήσας, καὶ μεγάλα ποιησάμενος ὅτι τε ἡ ἁμαρτάς οἱ ἐς δέον ἐγεγόνεε, καὶ ὅτι ἐπὶ τύχῃσι χρηστῇσι ἐπὶ δεῖπνον κέκληο, ἤϊε ἐς τὰ οἰκία. ἐσελθὼν δὲ τὴν ταχίστην, ἦν γάρ οἱ παῖς εἷς μοῦνος, ἔτεα τρία 30 καὶ δέκα κου μάλιστα γεγονὼς, τοῦτον ἐκπέμπει, ἰέναι τε κελεύων ἐς Ἀστυάγεος, καὶ ποιέειν ὅ τι ἂν ἐκεῖνος κελεύῃ. αὐτὸς δὲ περιχαρὴς ἐὼν φράζει τῇ γυναικὶ τὰ συγκυρήσαντα. Ἀστυάγης δὲ, ὡς οἱ ἀπίκετο ὁ Ἁρπάγου παῖς, σφάξας αὐτὸν, καὶ κατὰ μέλεα διελὼν, τὰ μὲν ὤπτησε, τὰ δὲ ἕψησε τῶν 35 κρεῶν. εὖτυκτα δὲ ποιησάμενος, εἶχε ἑτοῖμα. ἐπεί τε δὲ, τῆς ὥρης γινομένης τοῦ δείπνου, παρῆσαν οἵ τε ἄλλοι δαιτυμόνες καὶ ὁ Ἅρπαγος, τοῖσι μὲν ἄλλοισι καὶ αὐτῷ Ἀστυάγεϊ παρετιθέατο τράπεζαι ἐπίπλεαι μηλείων κρεῶν· Ἁρπάγῳ δὲ, τοῦ παιδὸς τοῦ ἑωυτοῦ, πλὴν κεφαλῆς τε καὶ ἄκρων χειρῶν τε 40 καὶ ποδῶν, τἆλλα πάντα· ταῦτα δὲ χωρὶς ἔκειτο ἐπὶ κανέῳ

κατακεκαλυμμένα. ὡς δὲ τῷ Ἁρπάγῳ ἐδόκεε ἅλις ἔχειν τῆς βορῆς, Ἀστυάγης εἴρετό μιν, εἰ ἡσθείη τι τῇ θοίνῃ. φαμένου δὲ Ἁρπάγου καὶ κάρτα ἡσθῆναι, παρέφερον, τοῖσι προσέκειτο, τὴν κεφαλὴν τοῦ παιδὸς κατακεκαλυμμένην, καὶ τὰς χεῖρας
5 καὶ τοὺς πόδας· Ἅρπαγον δὲ ἐκέλευον προστάντες ἀποκαλύπτειν τε καὶ λαβεῖν τὸ βούλεται αὐτέων. πειθόμενος δὲ ὁ Ἅρπαγος, καὶ ἀποκαλύπτων, ὁρᾷ τοῦ παιδὸς τὰ λείμματα· ἰδὼν δὲ, οὔτε ἐξεπλάγη, ἐντός τε ἑωυτοῦ γίνεται. εἴρετο δὲ αὐτὸν ὁ Ἀστυάγης, εἰ γινώσκοι ὅτευ θηρίου κρέα βεβρώκοι.
10 ὁ δὲ καὶ γινώσκειν ἔφη, καὶ ἀρεστὸν εἶναι πᾶν τὸ ἂν βασιλεὺς ἔρδῃ. τούτοισι δὲ ἀμειψάμενος, καὶ ἀναλαβὼν τὰ λοιπὰ τῶν κρεῶν, ἤϊε ἐς τὰ οἰκία. ἐνθεῦτεν δὲ ἔμελλε, ὡς ἐγὼ δοκέω, ἁλίσας θάψειν τὰ πάντα.

Ἁρπάγῳ μὲν Ἀστυάγης δίκην ταύτην ἐπέθηκε. Κύρου δὲ
15 πέρι βουλεύων, ἐκάλεε τοὺς αὐτοὺς τῶν Μάγων οἳ τὸ ἐνύπνιον οἱ ταύτῃ ἔκριναν. ἀπικομένους δὲ εἴρετο ὁ Ἀστυάγης, τῇ ἔκρινάν οἱ τὴν ὄψιν· οἱ δὲ κατὰ ταὐτὰ εἶπαν, λέγοντες ὡς βασιλεῦσαι χρῆν τὸν παῖδα, εἰ ἐπέζωσε καὶ μὴ ἀπέθανε πρότερον. Ὁ δὲ ἀμείβεται αὐτοὺς τοῖσδε· "Ἔστι τε ὁ παῖς,
20 καὶ περίεστι· καί μιν, ἐπ' ἀγροῦ διαιτώμενον, οἱ ἐκ τῆς κώμης παῖδες ἐστήσαντο βασιλέα. ὁ δὲ πάντα, ὅσα περ οἱ ἀληθεῖ λόγῳ βασιλέες, ἐτελέωσε ποιήσας. καὶ γὰρ δορυφόρους, καὶ θυρωροὺς, καὶ ἀγγελιηφόρους, καὶ τὰ λοιπὰ πάντα διατάξας εἶχε. καὶ νῦν ἐς τί ὑμῖν ταῦτα φαίνεται φέρειν;" Εἶπαν οἱ
25 Μάγοι· "Εἰ μὲν περίεστί τε, καὶ ἐβασίλευσε ὁ παῖς μὴ ἐκ προνοίης τινὸς, θάρσει τε τούτου εἵνεκα, καὶ θυμὸν ἔχε ἀγαθόν· οὐ γὰρ ἔτι τὸ δεύτερον ἄρξει. παρὰ σμικρὰ γὰρ καὶ τῶν λογίων ἡμῖν ἔνια κεχώρηκε· καὶ τά γε τῶν ὀνειράτων ἐχόμενα τελέως ἐς ἀσθενὲς ἔρχεται." Ἀμείβεται Ἀστυάγης
30 τοῖσδε· "Καὶ αὐτὸς, ὦ Μάγοι, ταύτῃ πλεῖστος γνώμην εἰμὶ, βασιλῆος ὀνομασθέντος τοῦ παιδὸς, ἐξήκειν τε τὸν ὄνειρον, καί μοι τὸν παῖδα τοῦτον εἶναι δεινὸν οὐδὲν ἔτι. ὅμως μέν γέ τοι συμβουλεύσατέ μοι, εὖ περισκεψάμενοι, τὰ μέλλει ἀσφαλέστατα εἶναι οἴκῳ τε τῷ ἐμῷ καὶ ὑμῖν." Εἶπαν πρὸς
35 ταῦτα οἱ Μάγοι· "Ὦ βασιλεῦ, καὶ αὐτοῖσι ἡμῖν περὶ πολλοῦ ἐστι κατορθοῦσθαι ἀρχὴν τὴν σήν· κείνως μὲν γὰρ ἀλλοτριοῦται, ἐς τὸν παῖδα τοῦτον περιιοῦσα, ἐόντα Πέρσην· καὶ ἡμεῖς, ἐόντες Μῆδοι, δουλούμεθά τε, καὶ λόγου οὐδενὸς γινόμεθα πρὸς Περσέων, ἐόντες ξεῖνοι· σέο δ' ἐνεστεῶτος βασι-
40 λῆος, ἐόντος πολιήτεω, καὶ ἄρχομεν τὸ μέρος, καὶ τιμὰς πρὸς σέο μεγάλας ἔχομεν. οὕτω ὦν πάντως ἡμῖν σέο τε καὶ τῆς

σῆς ἀρχῆς προοπτέον ἐστί. καὶ νῦν εἰ φοβερόν τι ἑωρῶμεν, πᾶν ἄν σοι προεφράζομεν· νῦν δὲ ἀποσκήψαντος τοῦ ἐνυπνίου ἐς φλαῦρον, αὐτοί τε θαρσέομεν, καὶ σοὶ ἕτερα τοιαῦτα παρακελευόμεθα· τὸν δὲ παῖδα τοῦτον ἐξ ὀφθαλμῶν ἀπόπεμψαι ἐς Πέρσας τε καὶ τοὺς γειναμένους.'' 5

Ἀκούσας ταῦτα ὁ Ἀστυάγης ἐχάρη τε, καὶ καλέσας τὸν Κῦρον, ἔλεγέ οἱ τάδε· ''Ὦ παῖ, σὲ γὰρ ἐγὼ δι' ὄψιν ὀνείρου οὐ τελέην ἠδίκεον, τῇ σεωυτοῦ δὲ μοίρῃ περίειες, νῦν ὦν ἴθι χαίρων ἐς Πέρσας, πομποὺς δ' ἐγὼ ἅμα πέμψω. ἐλθὼν δὲ ἐκεῖ, πατέρα τε καὶ μητέρα εὑρήσεις, οὐ κατὰ Μιτραδάτην τε 10 τὸν βουκόλον καὶ τὴν γυναῖκα αὐτοῦ.''

Ταῦτα εἴπας ὁ Ἀστυάγης, ἀποπέμπει τὸν Κῦρον. νοστήσαντα δέ μιν ἐς τοῦ Καμβύσεω τὰ οἰκία, ἐδέξαντο οἱ γειναμένοι· καὶ δεξάμενοι, ὡς ἐπύθοντο, μεγάλως ἀσπάζοντο, οἷα δὴ ἐπιστάμενοι αὐτίκα τότε τελευτῆσαι· ἱστόρεόν τε ὅτεῳ 15 τρόπῳ περιγένοιτο. ὁ δέ σφι ἔλεγε, φὰς πρὸ τοῦ μὲν οὐκ εἰδέναι, ἀλλὰ ἡμαρτηκέναι πλεῖστον, κατ' ὁδὸν δὲ πυθέσθαι πᾶσαν τὴν ἑωυτοῦ πάθην. ἐπίστασθαι μὲν γὰρ, ὡς βουκόλου τοῦ Ἀστυάγεος εἴη παῖς· ἀπὸ δὲ τῆς κεῖθεν ὁδοῦ τὸν πάντα λόγον τῶν πομπῶν πυθέσθαι. τραφῆναι δὲ ἔλεγε ὑπὸ 20 τῆς τοῦ βουκόλου γυναικός. ἤιέ τε ταύτην αἰνέων διὰ παντός· ἦν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα ἡ Κυνώ. οἱ δὲ τοκέες, παραλαβόντες τὸ οὔνομα τοῦτο, ἵνα θειοτέρως δοκέῃ τοῖσι Πέρσῃσι περιεῖναί σφι ὁ παῖς, κατέβαλλον φάτιν ὡς ἐκκείμενον Κῦρον κύων ἐξέθρεψε. ἐνθεῦτεν μὲν ἡ φάτις αὕτη 25 κεχώρηκε.

VII. *How Cyrus makes war against his grandfather and obtains the kingdom.* (I. 123—130.)

Κύρῳ δὲ ἀνδρευμένῳ, καὶ ἐόντι τῶν ἡλίκων ἀνδρειοτάτῳ 30 καὶ προσφιλεστάτῳ, προσέκειτο ὁ Ἅρπαγος, δῶρα πέμπων, τίσασθαι Ἀστυάγεα ἐπιθυμέων. ἀπ' ἑωυτοῦ γὰρ, ἐόντος ἰδιώτεω, οὐκ ἐνεώρα τιμωρίην ἐσομένην ἐς Ἀστυάγεα· Κῦρον δὲ ὁρέων ἐπιτρεφόμενον, ἐποιέετο σύμμαχον, τὰς πάθας τὰς Κύρου τῇσι ἑωυτοῦ ὁμοιούμενος. πρὸ δ' ἔτι τούτου τάδε οἱ 35 κατέργαστο· ἐόντος τοῦ Ἀστυάγεος πικροῦ ἐς τοὺς Μήδους, συμμίσγων ἑνὶ ἑκάστῳ ὁ Ἅρπαγος τῶν πρώτων Μήδων, ἀνέπειθε ὡς χρὴ Κῦρον προστησαμένους, τὸν Ἀστυάγεα παῦσαι τῆς βασιληΐης. κατειργασμένου δέ οἱ τούτου, καὶ ἐόντος ἑτοίμου, οὕτω δὴ τῷ Κύρῳ διαιτωμένῳ ἐν Πέρσῃσι βουλό- 40 μενος ὁ Ἅρπαγος δηλῶσαι τὴν ἑωυτοῦ γνώμην, ἄλλως μὲν

οὐδαμῶς εἶχε, ἅτε τῶν ὁδῶν φυλασσομένων· ὁ δὲ ἐπιτεχνᾶται τοιόνδε. λαγὸν μηχανησάμενος, καὶ ἀνασχίσας τούτου τὴν γαστέρα, καὶ οὐδὲν ἀποτίλας, ὡς δὲ εἶχε, οὕτω ἐσέθηκε βυβλίον, γράψας τά οἱ ἐδόκεε. ἀπορράψας δὲ τοῦ λαγοῦ
5 τὴν γαστέρα, καὶ δίκτυα δοὺς, ἅτε θηρευτῇ, τῶν οἰκετέων τῷ πιστοτάτῳ, ἀπέστειλε ἐς τοὺς Πέρσας· ἐντειλάμενός οἱ, ἀπὸ γλώσσης διδόντα τὸν λαγὸν Κύρῳ ἐπειπεῖν, αὐτοχειρίῃ μιν διελεῖν, καὶ μηδένα οἱ ταῦτα ποιεῦντι παρεῖναι.

Ταῦτα δὲ δὴ ὧν ἐπιτελέα ἐγίνετο· καὶ ὁ Κῦρος παραλαβὼν
10 τὸν λαγὸν ἀνέσχισε. εὑρὼν δὲ ἐν αὐτῷ τὸ βυβλίον ἐνεὸν, λαβὼν ἐπελέγετο. τὰ δὲ γράμματα ἔλεγε τάδε· "Ὦ παῖ Καμβύσεω, σὲ γὰρ θεοὶ ἐπορέωσι· οὐ γὰρ ἄν κοτε ἐς τοσοῦτον τύχης ἀπίκευ· σὺ νῦν Ἀστυάγεα τὸν σεωυτοῦ φονέα τίσαι. κατὰ μὲν γὰρ τὴν τούτου προθυμίην τέθνηκας· τὸ δὲ κατὰ
15 θεούς τε καὶ ἐμὲ περίεις. τά σε καὶ πάλαι δοκέω πάντα ἐκμεμαθηκέναι, σέο τε αὐτοῦ πέρι ὡς ἐπρήχθη, καὶ οἷα ἐγὼ ὑπὸ Ἀστυάγεος πέπονθα, ὅτι σε οὐκ ἀπέκτεινα, ἀλλὰ ἔδωκα τῷ βουκόλῳ. σὺ νῦν ἢν βούλῃ ἐμοὶ πείθεσθαι, τῇσπερ Ἀστυάγης ἄρχει χώρης, ταύτης ἁπάσης ἄρξεις. Πέρσας
20 γὰρ ἀναπείσας ἀπίστασθαι, στρατηλάτεε ἐπὶ Μήδους· καὶ, ἤν τε ἐγὼ ὑπὸ Ἀστυάγεος ἀποδεχθῶ στρατηγὸς ἀντία σεῦ, ἔστι τοι τὰ σὺ βούλεαι, ἤν τε τῶν τις δοκίμων ἄλλος Μήδων. πρῶτοι γὰρ οὗτοι ἀποστάντες ἀπ' ἐκείνου, καὶ γενόμενοι πρὸς σέο, Ἀστυάγεα καταιρέειν πειρήσονται. ὡς ὦν ἑτοίμου τοῦ
25 γε ἐνθάδε ἐόντος, ποίεε ταῦτα, καὶ ποίεε κατὰ τάχος."

Ἀκούσας ταῦτα ὁ Κῦρος, ἐφρόντιζε ὅτεῳ τρόπῳ σοφωτάτῳ Πέρσας ἀναπείσει ἀπίστασθαι. φροντίζων δὲ, εὑρίσκεται ταῦτα καιριώτατα εἶναι· ἐποίεε δὴ τάδε. γράψας ἐς βυβλίον τὰ ἐβούλετο, ἁλίην τῶν Περσέων ἐποιήσατο· μετὰ δὲ, ἀνα-
30 πτύξας τὸ βυβλίον καὶ ἐπιλεγόμενος, ἔφη Ἀστυάγεά μιν στρατηγὸν Περσέων ἀποδεικνύναι. "Νῦν, ἔφη τε λέγων, ὦ Πέρσαι, προαγορεύω ὑμῖν, παρεῖναι ἕκαστον ἔχοντα δρέπανον." Κῦρος μὲν ταῦτα προηγόρευσε. Ἔστι δὲ Περσέων συχνὰ γένεα· καὶ τὰ μὲν αὐτέων ὁ Κῦρος συνάλισε, καὶ ἀν-
35 έκεισε ἀπίστασθαι ἀπὸ Μήδων· ἔστι δὲ τάδε, ἐξ ὧν ἄλλοι πάντες ἀρτέαται Πέρσαι· Πασαργάδαι, Μαράφιοι, Μάσπιοι. τουτέων Πασαργάδαι εἰσὶ ἄριστοι· ἐν τοῖσι καὶ Ἀχαιμενίδαι εἰσὶ φρήτρη, ἔνθεν οἱ βασιλέες οἱ Περσεῖδαι γεγόνασι. ἄλλοι δὲ Πέρσαι εἰσὶ οἵδε· Πανθιαλαῖοι, Δηρουσιαῖοι, Γερμάνιοι·
40 οὗτοι μὲν πάντες ἀροτῆρές εἰσι. οἱ δὲ ἄλλοι, νομάδες· Δάοι, Μάρδοι, Δροπικοὶ, Σαγάρτιοι.

Ὡς δὲ παρῆσαν ἅπαντες ἔχοντες τὸ προειρημένον, ἐνθαῦτα ὁ Κῦρος (ἦν γάρ τις χῶρος τῆς Περσικῆς ἀκανθώδης ὅσον τε ἐπὶ ὀκτωκαίδεκα σταδίους ἢ εἴκοσι πάντῃ·) τοῦτόν σφι τὸν χῶρον προεῖπε ἑξημερῶσαι ἐν ἡμέρῃ. ἐπιτελεσάντων δὲ τῶν Περσέων τὸν προκείμενον ἄεθλον, δεύτερά σφι προ- 5 εἶπε, ἐς τὴν ὑστεραίην παρεῖναι λελουμένους.. ἐν δὲ τούτῳ τά τε αἰπόλια καὶ τὰς ποίμνας καὶ τὰ βουκόλια ὁ Κῦρος πάντα τοῦ πατρὸς συναλίσας ἐς τωὐτό, ἔθυε, καὶ παρεσκεύαζε ὡς δεξόμενος τῶν Περσέων τὸν στρατόν· πρὸς δὲ, οἴνῳ τε καὶ σιτίοισι ὡς ἐπιτηδεωτάτοισι. ἀπικομένους δὲ τῇ ὑστεραίῃ 10 τοὺς Πέρσας κατακλίνας ἐς λειμῶνα, εὐώχεε. ἐπεί τε δὲ ἀπὸ δείπνου ἦσαν, εἴρετό σφεας ὁ Κῦρος, κότερα τὰ τῇ προτεραίῃ εἶχον, ἢ τὰ παρεόντα σφι εἴη αἱρετώτερα. οἱ δὲ ἔφασαν, πολλὸν εἶναι αὐτέων τὸ μέσον. τὴν μὲν γὰρ προτέρην ἡμέρην πάντα σφι κακὰ ἔχειν· τὴν δὲ τότε παρεοῦσαν, πάντα ἀγαθά. 15 Παραλαβὼν δὲ τοῦτο τὸ ἔπος ὁ Κῦρος, παρεγύμνου τὸν πάντα λόγον, λέγων· "Ἄνδρες Πέρσαι, οὕτω ὑμῖν ἔχει. βουλομένοισι μὲν ἐμέο πείθεσθαι ἔστι τάδε τε καὶ ἄλλα μυρία ἀγαθὰ, οὐδένα πόνον δουλοπρεπέα ἔχουσι· μὴ βουλομένοισι δὲ ἐμέο πείθεσθαι εἰσὶ ὑμῖν πόνοι τῷ χθιζῷ παρα- 20 πλήσιοι ἀναρίθμητοι. νῦν ὦν ἐμέο πειθόμενοι, γίνεσθε ἐλεύθεροι. αὐτός τε γὰρ δοκέω θείῃ τύχῃ γεγονὼς τάδε ἐς χεῖρας ἄγεσθαι· καὶ ὑμέας ἡγημαι ἄνδρας Μήδων εἶναι οὐ φαυλοτέρους, οὔτε τἄλλα, οὔτε τὰ πολέμια. ὡς ὦν ἐχόντων ὧδε, ἀπίστασθε ἀπ' Ἀστυάγεος τὴν ταχίστην." 25

Πέρσαι μέν νυν προστάτεω ἐπιλαβόμενοι, ἄσμενοι ἐλευθεροῦντο, καὶ πάλαι δεινὸν ποιεύμενοι ὑπὸ Μήδων ἄρχεσθαι. Ἀστυάγης δὲ ὡς ἐπύθετο Κῦρον πρήσσοντα ταῦτα, πέμψας ἄγγελον, ἐκάλεε αὐτόν. ὁ δὲ Κῦρος ἐκέλευε τὸν ἄγγελον ἀπαγγέλλειν, ὅτι πρότερον ἥξει παρ' ἐκεῖνον ἢ αὐτὸς Ἀστυά- 30 γης βουλήσεται. ἀκούσας δὲ ταῦτα ὁ Ἀστυάγης, Μήδους τε ὥπλισε πάντας, καὶ στρατηγὸν αὐτέων, ὥστε θεοβλαβὴς ἐὼν, ἀπέδεξε Ἅρπαγον, λήθην ποιεύμενος τά μιν ἐόργεε. ὡς δ' οἱ Μῆδοι στρατευσάμενοι τοῖσι Πέρσῃσι συνέμισγον, οἱ μέν τινες αὐτέων ἐμάχοντο, ὅσοι μὴ τοῦ λόγου μετέσχον· οἱ δὲ 35 αὐτομόλεον πρὸς τοὺς Πέρσας· οἱ δὲ πλεῖστοι ἐθελοκάκεόν τε καὶ ἔφευγον.

Διαλυθέντος δὲ τοῦ Μηδικοῦ στρατεύματος αἰσχρῶς, ὡς ἐπύθετο τάχιστα ὁ Ἀστυάγης, ἔφη, ἀπειλέων τῷ Κύρῳ· "Ἀλλ' οὐδ' ὦς ὁ Κῦρός γε χαιρήσει." Τοσαῦτα εἴπας, 40 πρῶτον μὲν τῶν Μάγων τοὺς ὀνειροπόλους, οἵ μιν ἀνέγνωσαν

μετεῖναι τὸν Κῦρον, τούτους ἀνεσκολόπισε. μετὰ δὲ, ὥπλισε τοὺς ὑπολειφθέντας τῶν Μήδων ἐν τῷ ἄστει, νέους τε καὶ πρεσβύτας ἄνδρας. ἐξαγαγὼν δὲ τούτους, καὶ συμβαλὼν τοῖσι Πέρσῃσι, ἐσσώθη· καὶ αὐτός τε Ἀστυάγης ἐζωγρήθη, καὶ τοὺς ἐξήγαγε τῶν Μήδων ἀπέβαλε.

Ἑόντι δὲ αἰχμαλώτῳ τῷ Ἀστυάγεϊ προστὰς ὁ Ἅρπαγος, κατέχαιρέ τε καὶ κατεκερτόμεε, καὶ ἄλλα λέγων ἐς αὐτὸν θυμαλγέα ἔπεα, καὶ δὴ καὶ εἴρετό μιν, πρὸς τὸ ἑωυτοῦ δεῖπνον, τό μιν ἐκεῖνος σαρξὶ τοῦ παιδὸς ἐθοίνισε· "ὅ τι εἴη ἡ ἐκείνου δουλοσύνη ἀντὶ τῆς βασιληΐης." ὁ δέ μιν προσιδὼν ἀντείρετο, εἰ ἑωυτοῦ ποιέεται τὸ Κύρου ἔργον. Ἅρπαγος δὲ ἔφη, αὐτὸς γὰρ γράψαι, τὸ πρῆγμα ἑωυτοῦ δὴ δικαίως εἶναι. Ἀστυάγης δέ μιν ἀπέφαινε τῷ λόγῳ "σκαιότατόν τε καὶ ἀδικώτατον ἐόντα πάντων ἀνθρώπων· σκαιότατον μέν γε, εἰ παρεὸν αὐτῷ βασιλέα γενέσθαι, εἰ δὴ δι' ἑωυτοῦ γε ἐπρήχθη τὰ παρεόντα, ἄλλῳ περιέθηκε τὸ κράτος· ἀδικώτατον δὲ, ὅτι τοῦ δείπνου εἵνεκεν Μήδους κατεδούλωσε. εἰ γὰρ δὴ δέον πάντως περιθεῖναι ἄλλῳ τέῳ τὴν βασιληΐην, καὶ μὴ αὐτὸν ἔχειν, δικαιότερον εἶναι Μήδων τέῳ περιβαλεῖν τοῦτο τὸ ἀγαθὸν ἢ Περσέων. νῦν δὲ Μήδους μὲν, ἀναιτίους τούτου ἐόντας, δούλους ἀντὶ δεσποτέων γεγονέναι· Πέρσας δὲ, δούλους ἐόντας τὸ πρὶν Μήδων, νῦν γεγονέναι δεσπότας."

Ἀστυάγης μέν νυν, βασιλεύσας ἐπ' ἔτεα πέντε καὶ τριήκοντα, οὕτω τῆς βασιληΐης κατεπαύσθη· Μῆδοι δὲ ὑπέκυψαν Πέρσῃσι διὰ τὴν τούτου πικρότητα, ἄρξαντες τῆς ἄνω Ἅλυος ποταμοῦ Ἀσίης ἐπ' ἔτεα τριήκοντα καὶ ἑκατὸν δυῶν δέοντα, πάρεξ ἢ ὅσον οἱ Σκύθαι ἦρχον. Ὑστέρῳ μέντοι χρόνῳ μετεμέλησέ τέ σφι ταῦτα ποιήσασι, καὶ ἀπέστησαν ἀπὸ Δαρείου· ἀποστάντες δὲ, ὀπίσω κατεστράφθησαν, μάχῃ νικηθέντες. τότε δὲ ἐπὶ Ἀστυάγεος οἱ Πέρσαι τε καὶ ὁ Κῦρος ἐπαναστάντες τοῖσι Μήδοισι, ἦρχον τὸ ἀπὸ τούτου τῆς Ἀσίης. Ἀστυάγεα δὲ Κῦρος, κακὸν οὐδὲν ἄλλο ποιήσας, εἶχε παρ' ἑωυτῷ ἐς ὃ ἐτελεύτησε. Οὕτω δὴ Κῦρος γενόμενός τε καὶ τραφεὶς ἐβασίλευσε· καὶ Κροῖσον ὕστερον τούτων ἄρξαντα ἀδικίης κατεστρέψατο, ὡς εἴρηταί μοι τὸ πρότερον. τοῦτον δὲ καταστρεψάμενος, οὕτω πάσης τῆς Ἀσίης ἦρξε.

VIII. *Of the customs and manners of the Persians.* (I. 131—140.)

ΠΕΡΣΑΣ δὲ οἶδα νόμοισι τοῖσδε χρεωμένους, ἀγάλματα μὲν καὶ νηοὺς καὶ βωμοὺς οὐκ ἐν νόμῳ ποιευμένους ἱδρύεσθαι,

ἀλλὰ καὶ τοῖσι ποιεῦσι μωρίην ἐπιφέρουσι· ὡς μὲν ἐμοὶ δοκέειν, ὅτι οὐκ ἀνθρωποφυέας ἐνόμισαν τοὺς θεοὺς, κατάπερ οἱ Ἕλληνες, εἶναι. οἱ δὲ νομίζουσι Διὶ μὲν, ἐπὶ τὰ ὑψηλότατα τῶν οὐρέων ἀναβαίνοντες, θυσίας ἔρδειν, τὸν κύκλον πάντα τοῦ οὐρανοῦ Δία καλέοντες· θύουσι δὲ ἠλίῳ τε καὶ 5 σελήνῃ καὶ γῇ καὶ πυρὶ καὶ ὕδατι καὶ ἀνέμοισι. τούτοισι μὲν δὴ μούνοισι θύουσι ἀρχῆθεν. ἐπιμεμαθήκασι δὲ καὶ τῇ Οὐρανίῃ θύειν, παρά τε Ἀσσυρίων μαθόντες καὶ Ἀραβίων. καλέουσι δὲ Ἀσσύριοι τὴν Ἀφροδίτην, Μύλιττα· Ἀράβιοι δὲ, Ἀλίττα· Πέρσαι δὲ, Μίτραν. 10

Θυσίη δὲ τοῖσι Πέρσῃσι περὶ τοὺς εἰρημένους θεοὺς ἥδε κατέστηκε. οὔτε βωμοὺς ποιεῦνται, οὔτε πῦρ ἀνακαίουσι, μέλλοντες θύειν· οὐ σπονδῇ χρέωνται, οὐκὶ αὐλῷ, οὐ στέμμασι, οὐκὶ οὐλῇσι. τῶν δὲ ὡς ἑκάστῳ θύειν θέλει, ἐς χῶρον καθαρὸν ἀγαγὼν τὸ κτῆνος, καλέει τὸν θεὸν, ἐστεφανωμένος 15 τὸν τιάραν μυρσίνῃ μάλιστα. ἐωυτῷ μὲν δὴ τῷ θύοντι ἰδίῃ μούνῳ οὔ οἱ ἐγγίνεται ἀρᾶσθαι ἀγαθά· ὁ δὲ πᾶσι τοῖσι Πέρσῃσι κατεύχεται εὖ γίνεσθαι, καὶ τῷ βασιλεῖ. ἐν γὰρ δὴ τοῖσι ἅπασι Πέρσῃσι καὶ αὐτὸς γίνεται. ἐπεὰν δὲ διαμιστύλας κατὰ μέρεα τὸ ἱρήϊον, ἑψήσῃ τὰ κρέα, ὑποπάσας ποίην 20 ὡς ἁπαλωτάτην, μάλιστα δὲ τὸ τρίφυλλον, ἐπὶ ταύτης ἔθηκε ὧν πάντα τὰ κρέα· διαθέντος δὲ αὐτοῦ, Μάγος ἀνὴρ παρεστεὼς ἐπαείδει θεογονίην, οἵην δὴ ἐκεῖνοι λέγουσι εἶναι τὴν ἐπαοιδήν· ἄνευ γὰρ δὴ Μάγου οὔ σφι νόμος ἐστὶ θυσίας ποιέεσθαι. ἐπισχὼν δὲ ὀλίγον χρόνον, ἀποφέρεται ὁ θύσας τὰ 25 κρέα, καὶ χρᾶται ὅ τι μιν ὁ λόγος αἱρέει.

Ἡμέρην δὲ ἁπασέων μάλιστα ἐκείνην τιμᾷν νομίζουσι, τῇ ἕκαστος ἐγένετο. ἐν ταύτῃ δὲ πλέω δαῖτα τῶν ἄλλων δικαιεῦσι προτίθεσθαι· ἐν τῇ οἱ εὐδαίμονες αὐτῶν βοῦν καὶ ἵππον καὶ κάμηλον καὶ ὄνον προτιθέαται, ὅλους ὀπτοὺς ἐν καμίνοισι· 30 οἱ δὲ πένητες αὐτέων τὰ λεπτὰ τῶν προβάτων προτιθέαται. σίτοισι δὲ ὀλίγοισι χρέωνται, ἐπιφορήμασι δὲ πολλοῖσι, καὶ οὐκ ἀλέσι· καὶ διὰ τοῦτο φασὶ Πέρσαι "τοὺς Ἕλληνας σιτεομένους, πεινῶντας παύεσθαι, ὅτι σφι ἀπὸ δείπνου παραφορέεται οὐδὲν λόγου ἄξιον· εἰ δέ τι παραφέροιτο, ἐσθίοντας ἂν 35 οὐ παύεσθαι." οἶνῳ δὲ κάρτα προσκέαται· καί σφι οὐκ ἐμέσαι ἔξεστι, οὐκὶ οὐρῆσαι ἀντίον ἄλλου. ταῦτα μέν νυν οὕτω φυλάσσεται. μεθυσκόμενοι δὲ ἐώθασι βουλεύεσθαι τὰ σπουδαιέστατα τῶν πρηγμάτων· τὸ δ' ἂν ἄδῃ σφι βουλευομένοισι, τοῦτο τῇ ὑστεραίῃ νήφουσι προτιθεῖ ὁ στέγαρχος, ἐν τοῦ ἂν 40 ἐόντες βουλεύωνται. καὶ ἢν μὲν ἄδῃ καὶ νήφουσι, χρέωνται

αὐτέῳ· ἢν δὲ μὴ ἄδῃ, μετιεῖσι. τὰ δ' ἂν νήφοντες προβουλεύσωνται, μεθυσκόμενοι ἐπιδιαγινώσκουσι.

Ἐντυγχάνοντες δ' ἀλλήλοισι ἐν τῇσι ὁδοῖσι, τῷδε ἄν τις διαγνοίη εἰ ὁμοῖοί εἰσι οἱ συντυγχάνοντες· ἀντὶ γὰρ τοῦ προσαγορεύειν ἀλλήλους, φιλέουσι τοῖσι στόμασι. ἢν δὲ ᾖ οὗτερος ὑποδεέστερος ὀλίγῳ, τὰς παρειὰς φιλέονται· ἢν δὲ πολλῷ ᾖ οὗτερος ἀγεννέστερος, προσπίπτων προσκυνέει τὸν ἕτερον. τιμῶσι δὲ ἐκ πάντων τοὺς ἄγχιστα ἑωυτῶν οἰκέοντας, μετά γε ἑωυτούς· δεύτερα δὲ, τοὺς δευτέρους· μετὰ δὲ, κατὰ λόγον προβαίνοντες τιμῶσι· ἥκιστα δὲ τοὺς ἑωυτῶν ἑκαστάτω οἰκημένους ἐν τιμῇ ἄγονται· νομίζοντες ἑωυτοὺς εἶναι ἀνθρώπων μακρῷ τὰ πάντα ἀρίστους, τοὺς δὲ ἄλλους κατὰ λόγον τὸν λεγόμενον τῆς ἀρετῆς ἀντέχεσθαι, τοὺς δὲ ἑκαστάτω οἰκέοντας ἀπὸ ἑωυτῶν κακίστους εἶναι. Ἐπὶ δὲ Μήδων ἀρχόντων, καὶ ἦρχε τὰ ἔθνεα ἀλλήλων. συναπάντων μὲν Μῆδοι, καὶ τῶν ἄγχιστα οἰκεόντων σφίσι· οὗτοι δὲ, καὶ τῶν ὁμούρων· οἱ δὲ, μάλιστα τῶν ἐχομένων. κατὰ τὸν αὐτὸν δὲ λόγον καὶ οἱ Πέρσαι τιμῶσι· προέβαινε γὰρ δὴ τὸ ἔθνος ἄρχον τε καὶ ἐπιτροπεῦον.

Ξεινικὰ δὲ νόμαια Πέρσαι προσίενται ἀνδρῶν μάλιστα. καὶ γὰρ δὴ τὴν Μηδικὴν ἐσθῆτα, νομίσαντες τῆς ἑωυτῶν εἶναι καλλίω, φορέουσι· καὶ ἐς τοὺς πολέμους, τοὺς Αἰγυπτίους θώρηκας. καὶ εὐπαθείας τε παντοδαπὰς πυνθανόμενοι ἐπιτηδεύουσι[1]. γαμέουσι δ' ἕκαστος αὐτέων πολλὰς μὲν κουρίδιας γυναῖκας, πολλῷ δ' ἔτι πλεῦνας παλλακὰς κτῶνται.

Ἀνδραγαθίη δ' αὕτη ἀποδέδεκται, μετὰ τὸ μάχεσθαι εἶναι ἀγαθὸν, ὃς ἂν πολλοὺς ἀποδέξῃ παῖδας· τῷ δὲ τοὺς πλείστους ἀποδεικνύντι, δῶρα ἐκπέμπει ὁ βασιλεὺς ἀνὰ πᾶν ἔτος. τὸ πολλὸν δ' ἡγέαται ἰσχυρὸν εἶναι. παιδεύουσι δὲ τοὺς παῖδας, ἀπὸ πενταέτεος ἀρξάμενοι μέχρι εἰκοσαέτεος, τρία μοῦνα, ἱππεύειν, καὶ τοξεύειν, καὶ ἀληθίζεσθαι. πρὶν δὲ ἢ πενταετὴς γένηται, οὐκ ἀπικνέεται ἐς ὄψιν τῷ πατρὶ, ἀλλὰ παρὰ τῇσι γυναιξὶ δίαιταν ἔχει. τοῦ δὲ εἵνεκα τοῦτο οὕτω ποιέεται, ἵνα ἢν ἀποθάνῃ τρεφόμενος, μηδεμίαν ἄσην τῷ πατρὶ προσβάλῃ.

Αἰνέω μέν νυν τόνδε τὸν νόμον· αἰνέω δὲ καὶ τόνδε, τὸ μὴ μιῆς αἰτίης εἵνεκα μήτε αὐτὸν τὸν βασιλέα μηδένα φονεύειν,

[1] The historian here relates that they were also given up unto 'vile affections,' like the rest of the gentile world, according to St. Paul's statement.

μήτε τινὰ τῶν ἄλλων Περσέων μηδένα τῶν ἑωυτοῦ οἰκετέων ἐπὶ μιῇ αἰτίῃ ἀνήκεστον πάθος ἔρδειν· ἀλλὰ λογισάμενος ἢν εὑρίσκῃ πλέω τε καὶ μέζω τὰ ἀδικήματα ἐόντα τῶν ὑπουργημάτων, οὕτω τῷ θυμῷ χρᾶται. Ἀποκτεῖναι δὲ οὐδένα κω λέγουσι τὸν ἑωυτοῦ πατέρα, οὐδὲ μητέρα. ἀλλὰ ὁκόσα ἤδη 5 τοιαῦτα ἐγένετο, πᾶσαν ἀνάγκην φασὶ ἀναζητεόμενα ταῦτα ἀνευρεθῆναι ἤτοι ὑποβολιμαῖα ἐόντα, ἢ μοιχίδια· οὐ γὰρ δὴ φασὶ οἰκὸς εἶναι τόν γε ἀληθέως τοκέα ὑπὸ τοῦ ἑωυτοῦ παιδὸς ἀποθνήσκειν.

Ἄσσα δέ σφι ποιέειν οὐκ ἔξεστι, ταῦτα οὐδὲ λέγειν ἔξεστι. 10 αἴσχιστον δὲ αὐτοῖσι τὸ ψεύδεσθαι νενόμισται· δεύτερα δέ, τὸ ὀφείλειν χρέος· πολλῶν μὲν καὶ ἄλλων εἵνεκα, μάλιστα δὲ ἀναγκαίην φασὶ εἶναι, τὸν ὀφείλοντα καί τι ψεῦδος λέγειν. Ὅς ἂν δὲ τῶν ἀστῶν λέπρην ἢ λεύκην ἔχῃ, ἐς πόλιν οὗτος οὐ κατέρχεται, οὐδὲ συμμίσγεται τοῖσι ἄλλοισι Πέρσῃσι· φασὶ δέ 15 μιν ἐς τὸν ἥλιον ἁμαρτόντα τι, ταῦτα ἔχειν. ξεῖνον δὲ πάντα, τὸν λαμβανόμενον ὑπὸ τουτέων, πολλοὶ καὶ ἐλαύνουσι ἐκ τῆς χώρης· καὶ τὰς λευκὰς περιστερὰς, τὴν αὐτὴν αἰτίην ἐπιφέροντες. Ἐς ποταμὸν δὲ οὔτε ἐνουρέουσι, οὔτε ἐμπτύουσι, οὐ χεῖρας ἐναπονίζονται, οὐδὲ ἄλλον οὐδένα περι- 20 ορέωσι, ἀλλὰ σέβονται ποταμοὺς μάλιστα.

Καὶ τόδε ἄλλο σφι ὧδε συμπέπτωκε γίνεσθαι, τὸ Πέρσας μὲν αὐτοὺς λέληθε, ἡμέας μέν τοι οὔ. τὰ οὐνόματά σφι, ἐόντα ὁμοῖα τοῖσι σώμασι καὶ τῇ μεγαλοπρεπείῃ, τελευτῶσι πάντα ἐς τωὐτὸ γράμμα, τὸ Δωριέες μὲν Σὰν καλέουσι, 25 Ἴωνες δὲ Σίγμα. ἐς τοῦτο διζήμενος εὑρήσεις τελευτῶντα τῶν Περσέων τὰ οὐνόματα, οὐ τὰ μὲν, τὰ δὲ οὔ, ἀλλὰ πάντα ὁμοίως.

Ταῦτα μὲν ἀτρεκέως ἔχω περὶ αὐτῶν εἰδὼς εἰπεῖν. τάδε μέντοι ὡς κρυπτόμενα λέγεται, καὶ οὐ σαφηνέως, περὶ τοῦ 30 ἀποθανόντος· ὡς οὐ πρότερον θάπτεται ἀνδρὸς Πέρσεω ὁ νέκυς, πρὶν ἂν ὑπ' ὄρνιθος ἢ κυνὸς ἑλκυσθῆναι. Μάγους μὲν γὰρ ἀτρεκέως οἶδα ποιέοντας ταῦτα· ἐμφανέως γὰρ δὴ ποιεῦσι. κατακηρώσαντες δὴ ὦν τὸν νέκυν Πέρσαι, γῇ κρύπτουσι. Μάγοι δὲ κεχωρίδαται πολλὸν τῶν τε ἄλλων ἀνθρώ- 35 πων, καὶ τῶν ἐν Αἰγύπτῳ ἱρέων. οἱ μὲν γὰρ ἁγνεύουσι ἔμψυχον μηδὲν κτείνειν, εἰ μὴ ὅσα θύουσι. οἱ δὲ δὴ Μάγοι αὐτοχειρίῃ πάντα, πλὴν κυνὸς καὶ ἀνθρώπου, κτείνουσι· καὶ ἀγώνισμα μέγα τοῦτο ποιεῦνται, κτείνοντες ὁμοίως μύρμηκάς τε καὶ ὄφεις, καὶ τἄλλα ἑρπετὰ καὶ πετεινά. καὶ ἀμφὶ μὲν τῷ 40

νόμῳ τούτῳ ἐχέτω ὡς καὶ ἀρχὴν ἐνομίσθη. ἄνειμι δὲ ἐπὶ τὸν πρότερον λόγον.

IX. *How the Ionians and Æolians, together with the other Asiatic Greeks, fell under the dominion of the Persians.* (I. 141—143. 148—169.)

Ἰωνες δὲ καὶ Αἰολέες, ὡς οἱ Λυδοὶ τάχιστα κατεστράφατο ὑπὸ Περσέων, ἔπεμπον ἀγγέλους ἐς Σάρδις παρὰ
5 Κῦρον, ἐθέλοντες ἐπὶ τοῖσι αὐτοῖσι εἶναι τοῖσι καὶ Κροίσῳ ἦσαν κατήκοοι. ὁ δὲ, ἀκούσας αὐτέων τὰ προῖσχοντο, ἔλεξέ σφι λόγον· "Ἄνδρα, φὰς, αὐλητὴν, ἰδόντα ἰχθῦς ἐν τῇ θαλάσσῃ, αὐλέειν, δοκέοντά σφεας ἐξελεύσεσθαι ἐς γῆν. ὡς δὲ ψευσθῆναι τῆς ἐλπίδος, λαβεῖν ἀμφίβληστρον, καὶ περι-
10 βαλεῖν τε πλῆθος πολλὸν τῶν ἰχθύων καὶ ἐξειρύσαι. ἰδόντα δὲ παλλομένους, εἰπεῖν ἄρα αὐτὸν πρὸς τοὺς ἰχθῦς· 'Παύεσθέ μοι ὀρχεόμενοι, ἐπεὶ οὐδ' ἐμέο αὐλέοντος ἠθέλετε ἐκβαίνειν ὀρχεόμενοι.'" Κῦρος μὲν τοῦτον τὸν λόγον τοῖσι Ἴωσι καὶ τοῖσι Αἰολεῦσι τῶνδε εἵνεκα ἔλεξε, ὅτι δὴ οἱ Ἴωνες
15 πρότερον, αὐτοῦ Κύρου δεηθέντος δι' ἀγγέλων ἀπίστασθαί σφεας ἀπὸ Κροίσου, οὐκ ἐπείθοντο· τότε δὲ, κατεργασμένων τῶν πρηγμάτων, ἦσαν ἑτοῖμοι πείθεσθαι Κύρῳ. ὁ μὲν δὴ, ὀργῇ ἐχόμενος, ἔλεγέ σφι τάδε. Ἴωνες δὲ ὡς ἤκουσαν τούτων ἀνενειχθέντων ἐς τὰς πόλιας, τείχεά τε περιεβάλ-
20 λοντο ἕκαστοι, καὶ συνελέγοντο ἐς Πανιώνιον οἱ ἄλλοι πλὴν Μιλησίων· πρὸς μούνους γὰρ τούτους ὅρκιον Κῦρος ἐποιήσατο, ἐπ' οἷσί περ ὁ Λυδός. τοῖσι δὲ λοιποῖσι Ἴωσι ἔδοξε κοινῷ λόγῳ πέμπειν ἀγγέλους ἐς Σπάρτην, δεησομένους Ἴωσι τιμωρέειν.

25 Οἱ δὲ Ἴωνες οὗτοι, τῶν καὶ τὸ Πανιώνιόν ἐστι, τοῦ μὲν οὐρανοῦ καὶ τῶν ὡρέων ἐν τῷ καλλίστῳ ἐτύγχανον ἱδρυσάμενοι πόλιας πάντων ἀνθρώπων τῶν ἡμεῖς ἴδμεν. οὔτε γὰρ τὰ ἄνω αὐτῆς χωρία τωὐτὸ ποιέει τῇ Ἰωνίῃ, οὔτε τὰ κάτω, οὔτε τὰ πρὸς τὴν ἠῶ, οὔτε τὰ πρὸς τὴν ἑσπέρην· τὰ μὲν,
30 ὑπὸ τοῦ ψυχροῦ τε καὶ ὑγροῦ πιεζόμενα· τὰ δὲ, ὑπὸ τοῦ θερμοῦ τε καὶ αὐχμώδεος. Γλῶσσαν δὲ οὐ τὴν αὐτὴν οὗτοι νενομίκασι, ἀλλὰ τρόπους τέσσερας παραγωγέων. Μίλητος μὲν αὐτέων πρώτη κέεται πόλις πρὸς μεσαμβρίην· μετὰ δὲ, Μυοῦς τε καὶ Πριήνη· αὗται μὲν ἐν τῇ Καρίῃ κατοίκηνται,
35 κατὰ ταὐτὰ διαλεγόμεναί σφι. αἵδε δὲ ἐν τῇ Λυδίῃ· Ἔφεσος, Κολοφὼν, Λέβεδος, Τέως, Κλαζομεναὶ, Φώκαια. αὗται δὲ αἱ

πόλιες τῇσι πρότερον λεχθείσῃσι ὁμολογέουσι κατὰ γλῶσσαν οὐδὲν, σφὶ δὲ ὁμοφωνέουσι. ἔτι δὲ τρεῖς ὑπόλοιποι Ἰάδες πόλιες, τῶν αἱ δύο μὲν νήσους οἰκέαται, Σάμον τε καὶ Χίον· ἡ δὲ μία ἐν τῇ ἠπείρῳ ἵδρυται, Ἐρυθραῖ. Χῖοι μέν νυν καὶ Ἐρυθραῖοι κατὰ τωὐτὸ διαλέγονται, Σάμιοι δὲ ἐπ' ἐωυτῶν μοῦνοι. οὗτοι χαρακτῆρες γλώσσης τέσσερες γίνονται.

Τούτων δὴ ὧν τῶν Ἰώνων οἱ Μιλήσιοι μὲν ἦσαν ἐν σκέπῃ τοῦ φόβου, ὅρκιον ποιησάμενοι. τοῖσι δὲ αὐτέων νησιώτῃσι ἦν δεινὸν οὐδέν· οὔτε γὰρ Φοίνικες ἦσάν κω Περσέων κατήκοοι, οὔτε αὐτοὶ οἱ Πέρσαι ναυβάται. Ἀπεσχίσθησαν δὲ ἀπὸ τῶν ἄλλων Ἰώνων οὗτοι κατ' ἄλλο μὲν οὐδὲν, ἀσθενέος δὲ ἐόντος τοῦ παντὸς τότε Ἑλληνικοῦ γένεος, πολλῷ δὲ ἦν ἀσθενέστατον τῶν ἐθνέων τὸ Ἰωνικὸν, καὶ λόγου ἐλαχίστου· ὅτι γὰρ μὴ Ἀθῆναι, ἦν οὐδὲν ἄλλο πόλισμα λόγιμον. οἱ μέν νυν ἄλλοι Ἴωνες καὶ οἱ Ἀθηναῖοι ἔφυγον τὸ οὔνομα, οὐ βουλόμενοι Ἴωνες κεκλῆσθαι· ἀλλὰ καὶ νῦν φαίνονταί μοι οἱ πολλοὶ αὐτέων ἐπαισχύνεσθαι τῷ οὐνόματι. αἱ δὲ δυώδεκα πόλιες αὗται τῷ τε οὐνόματι ἠγάλλοντο, καὶ ἱρὸν ἱδρύσαντο ἐπὶ σφέων αὐτέων, τῷ οὔνομα ἔθεντο Πανιώνιον· ἐβουλεύσαντο δὲ αὐτοῦ μεταδοῦναι μηδαμοῖσι ἄλλοισι Ἰώνων. οὐδ' ἐδεήθησαν δὲ οὐδαμοὶ μετασχεῖν, ὅτι μὴ Σμυρναῖοι.

Τὸ δὲ Πανιώνιον ἐστὶ τῆς Μυκάλης χῶρος ἱρὸς, πρὸς ἄρκτον τετραμμένος, κοινῇ ἐξαιρημένος ὑπὸ Ἰώνων Ποσειδέωνι Ἑλικωνίῳ· ἡ δὲ Μυκάλη ἐστὶ τῆς ἠπείρου ἄκρη, πρὸς ζέφυρον ἄνεμον κατήκουσα Σάμῳ, ἐς τὴν συλλεγόμενοι ἀπὸ τῶν πολίων Ἴωνες, ἄγεσκον ὁρτὴν, τῇ ἔθεντο οὔνομα Πανιώνια. πεπόνθασι δὲ οὔτι μοῦναι αἱ Ἰώνων ὁραὶ τοῦτο, ἀλλὰ καὶ Ἑλλήνων πάντων ὁμοίως πᾶσαι ἐς τωὐτὸ γράμμα τελευτῶσι, κατάπερ τῶν Περσέων τὰ οὐνόματα. αὗται μὲν αἱ Ἰάδες πόλιές εἰσι.

Αἷδε δὲ αἱ Αἰολίδες, Κύμη ἡ Φρικωνὶς καλεομένη, Λήρισσαι, Νέον Τεῖχος, Τῆμνος, Κίλλα, Νότιον, Αἰγιρόεσσα, Πιτάνη, Αἰγαῖαι, Μύρινα, Γρύνεια· αὗται ἕνδεκα Αἰολέων πόλιες αἱ ἀρχαῖαι. μία γάρ σφεων παρελύθη ὑπὸ Ἰώνων, Σμύρνη. ἦσαν γὰρ καὶ αὗται δυώδεκα αἱ ἐν τῇ ἠπείρῳ. οὗτοι δὲ οἱ Αἰολέες χώρην μὲν ἔτυχον κτίσαντες ἀμείνω Ἰώνων, ὡρέων δὲ ἤκουσαν οὐκ ὁμοίως.

Σμύρνην δὲ ὧδε ἀπέβαλον Αἰολέες. Κολοφωνίους ἄνδρας στάσι ἐσσωθέντας, καὶ ἐκπεσόντας ἐκ τῆς πατρίδος, ὑπεδέξαντο. μετὰ δὲ, οἱ φυγάδες τῶν Κολοφωνίων φυλάξαντες τοὺς Σμυρναίους ὁρτὴν ἔξω τείχεος ποιευμένους Διονύσῳ,

τὰς πύλας ἀποκληΐσαντες, ἔσχον τὴν πόλιν. βοηθησάντων δὲ πάντων Αἰολέων, ὁμολογίῃ ἐχρήσαντο, τὰ ἔπιπλα ἀποδόντων τῶν Ἰώνων, ἐκλιπεῖν Σμύρνην Αἰολέας. ποιησάντων δὲ ταῦτα Σμυρναίων, ἐπιδιείλοντό σφεας αἱ ἕνδεκα πόλιες, καὶ
5 ἐποιήσαντο σφέων αὐτέων πολίτας.

Αὗται μέν νυν αἱ ἠπειρώτιδες Αἰολίδες πόλιες, ἔξω τῶν ἐν τῇ Ἴδῃ οἰκημένων· κεχωρίδαται γὰρ αὗται. αἱ δὲ τὰς νήσους ἔχουσαι, πέντε μὲν πόλιες τὴν Λέσβον νέμονται· τὴν γὰρ ἕκτην ἐν τῇ Λέσβῳ οἰκεομένην Ἀρίσβαν ἠνδραπόδισαν
10 Μεθυμναῖοι, ἐόντας ὁμαίμους· ἐν Τενέδῳ δὲ μία οἰκέεται πόλις, καὶ ἐν τῇσι Ἑκατὸν Νήσοισι καλεομένῃσι ἄλλη μία. Λεσβίοισι μέν νυν καὶ Τενεδίοισι, κατάπερ Ἰώνων τοῖσι τὰς νήσους ἔχουσι, ἦν δεινὸν οὐδέν· τῇσι δὲ λοιπῇσι πόλισι ἔαδε κοινῇ Ἴωσι ἕπεσθαι, τῇ ἂν οὗτοι ἐξηγέωνται.

15 Ὡς δὲ ἀπικέατο ἐς τὴν Σπάρτην τῶν Ἰώνων καὶ Αἰολέων οἱ ἄγγελοι, (κατὰ γὰρ δὴ τάχυς ἦν ταῦτα πρησσόμενα,) εἵλοντο πρὸ πάντων λέγειν τὸν Φωκαέα, τῷ οὔνομα ἦν Πύθερμος. ὁ δὲ, πορφύρεόν τε ἷμα περιβαλόμενος, ὡς ἂν πυνθανόμενοι πλεῖστοι συνέλθοιεν Σπαρτιητέων, καὶ κατα-
20 στὰς, ἔλεγε πολλὰ, τιμωρέειν ἐωυτοῖσι χρῄζων. Λακεδαιμόνιοι δὲ οὔ κως ἤκουον, ἀλλ' ἀπέδοξέ σφι μὴ τιμωρέειν Ἴωσι. οἱ μὲν δὴ ἀπαλλάσσοντο· Λακεδαιμόνιοι δὲ ἀπωσάμενοι τῶν Ἰώνων τοὺς ἀγγέλους, ὅμως ἀπέστειλαν πεντηκοντέρῳ ἄνδρας, ὡς μὲν ἐμοὶ δοκέει, κατασκόπους τῶν τε Κύρου πρηγ-
25 μάτων καὶ Ἰωνίης. ἀπικόμενοι δὲ οὗτοι ἐς Φώκαιαν, ἔπεμπον ἐς Σάρδις σφέων αὐτέων τὸν δοκιμώτατον, τῷ οὔνομα ἦν Λακρίνης, ἀπερέοντα Κύρῳ Λακεδαιμονίων ῥῆσιν "γῆς τῆς Ἑλλάδος μηδεμίαν πόλιν σιναμωρέειν, ὡς αὐτῶν οὐ περιοψομένων."

30 Ταῦτα εἰπόντος τοῦ κήρυκος, λέγεται Κῦρον ἐπείρεσθαι τοὺς παρεόντας οἱ Ἑλλήνων "τίνες ἐόντες ἄνθρωποι Λακεδαιμόνιοι, καὶ κόσοι πλῆθος, ταῦτα ἐωυτῷ προαγορεύουσι." πυνθανόμενον δέ μιν εἰπεῖν πρὸς τὸν κήρυκα τὸν Σπαρτιήτην· "Οὐκ ἔδεισά κω ἄνδρας τοιούτους, τοῖσί ἐστι χῶρος ἐν μέσῃ
35 τῇ πόλει ἀποδεδεγμένος, ἐς τὸν συλλεγόμενοι, ἀλλήλους ὀμοῦντες ἐξαπατῶσι. τοῖσι, ἢν ἐγὼ ὑγιαίνω, οὐ τὰ Ἰώνων πάθεα ἔσται ἔλλεσχα, ἀλλὰ τὰ οἰκήϊα." Ταῦτα ἐς τοὺς πάντας Ἕλληνας ἀπέῤῥιψε ὁ Κῦρος τὰ ἔπεα, ὅτι ἀγορὰς κτησάμενοι, ὠνῇ τε καὶ πρήσει χρέωνται. αὐτοὶ γὰρ οἱ Πέρσαι ἀγορῇσι οὐδὲν ἐώθασι χρῆσθαι, οὐδέ σφί ἐστι τὸ παράπαν ἀγορή. Μετὰ ταῦτα ἐπιτρέψας τὰς μὲν Σάρδις Ταβάλῳ

ἀνδρὶ Πέρσῃ, τὸν δὲ χρυσὸν, τόν τε Κροίσου καὶ τὸν τῶν ἄλλων Λυδῶν, Πακτύῃ ἀνδρὶ Λυδῷ κομίζειν, ἀπήλαυνε αὐτὸς ἐς Ἀγβάτανα, Κροῖσόν τε ἅμα ἀγόμενος, καὶ τοὺς Ἴωνας ἐν οὐδενὶ λόγῳ ποιησάμενος τὴν πρώτην εἶναι. ἥ τε γὰρ Βαβυλών οἱ ἦν ἐμπόδιος, καὶ τὸ Βάκτριον ἔθνος, καὶ Σάκαι τε καὶ 5 Αἰγύπτιοι, ἐπ' οὓς ἐπεῖχέ τε στρατηλατέειν αὐτὸς, ἐπὶ δὲ Ἴωνας ἄλλον πέμπειν στρατηγόν.

Ὡς δὲ ἀπήλασε ὁ Κῦρος ἐκ τῶν Σαρδίων, τοὺς Λυδοὺς ἀπέστησε ὁ Πακτύης ἀπό τε Ταβάλου καὶ Κύρου· καταβὰς δὲ ἐπὶ θάλασσαν, ἅτε τὸν χρυσὸν ἔχων πάντα τὸν ἐκ τῶν Σαρ- 10 δίων, ἐπικούρους τε ἐμισθοῦτο, καὶ τοὺς ἐπιθαλασσίους ἀνθρώπους ἔπειθε σὺν ἑωυτῷ στρατεύεσθαι. ἐλάσας δὲ ἐπὶ τὰς Σάρδις, ἐπολιόρκεε Τάβαλον, ἀπεργμένον ἐν τῇ ἀκροπόλει.

Πυθόμενος δὲ κατ' ὁδὸν ταῦτα ὁ Κῦρος, εἶπε πρὸς Κροῖσον τάδε. "Κροῖσε, τί ἔσται τὸ τέλος τῶν γινομένων τούτων 15 ἐμοί; οὐ παύσονται Λυδοὶ, ὡς οἴκασι, πρήγματα παρέχοντες, καὶ αὐτοὶ ἔχοντες. φροντίζω μὴ ἄριστον ᾖ ἐξανδραποδίσασθαί σφεας. ὁμοίως γάρ μοι νῦν γε φαίνομαι πεποιηκέναι, ὡς εἴ τις πατέρα ἀποκτείνας, τῶν παίδων αὐτοῦ φείσαιτο· ὡς δὲ καὶ ἐγὼ Λυδῶν τὸν μὲν πλέον τι ἢ πατέρα ἐόντα 20 σὲ λαβὼν ἄγω, αὐτοῖσι δὲ Λυδοῖσι τὴν πόλιν παρέδωκα· καὶ ἔπειτα θωυμάζω εἴ μοι ἀπεστᾶσι;" Ὁ μὲν δὴ τά περ νόεε, ἔλεγε· ὁ δ' ἀμείβετο τοῖσδε, δείσας μὴ ἀναστάτους ποιήσῃ τὰς Σάρδις· "Ὦ βασιλεῦ, τὰ μὲν οἰκότα εἴρηκας· σὺ μέντοι μὴ πάντα θυμῷ χρέω, μηδὲ πόλιν ἀρχαίην ἐξαναστήσῃς, 25 ἀναμάρτητον ἐοῦσαν καὶ τῶν πρότερον, καὶ τῶν νῦν ἐστεώτων. τὰ μὲν γὰρ πρότερον ἐγώ τε ἔπρηξα, καὶ ἐγὼ ἐμῇ κεφαλῇ ἀναμάξας φέρω. τὰ δὲ νῦν παρεόντα Πακτύης γάρ ἐστι ὁ ἀδικέων, τῷ σὺ ἐπέτρεψας Σάρδις, οὗτος δότω τοι δίκην. Λυδοῖσι δὲ συγγνώμην ἔχων, τάδε αὐτοῖσι ἐπίταξον, ὡς μήτε 30 ἀποστέωσι, μήτε δεινοί τοι ἔωσι. ἀπεῖπε μέν σφι πέμψας, ὅπλα ἀρήϊα μὴ ἐκτῆσθαι· κέλευε δέ σφεας κιθῶνάς τε ὑποδύνειν τοῖσι εἵμασι, καὶ κοθόρνους ὑποδέεσθαι· προεῖπε δ' αὐτοῖσι κιθαρίζειν τε καὶ ψάλλειν καὶ καπηλεύειν παιδεύειν τοὺς παῖδας· καὶ ταχέως σφέας, ὦ βασιλεῦ, γυναῖκας ἀντ' 35 ἀνδρῶν ὄψεαι γεγονότας, ὥστε οὐδὲν δεινοί τοι ἔσονται μὴ ἀποστέωσι."

Κροῖσος μὲν δὴ ταῦτά οἱ ὑπετίθετο, αἱρετώτερα ταῦτα εὑρίσκων Λυδοῖσι, ἢ ἀνδραποδισθέντας πρηθῆναι σφεας· ἐπιστάμενος ὅτι ἦν μὴ ἀξιόχρεων πρόφασιν προτείνῃ, οὐκ ἀνα- 40 πείσει μιν μεταβουλεύσασθαι· ἀῤῥωδέων δὲ μὴ καὶ ὕστερόν

κοτε οἱ Λυδοὶ, ἦν τὸ παρεὸν ὑπεκδράμωσι, ἀποστάντες ἀπὸ τῶν Περσέων ἀπόλωνται. Κῦρος δὲ ἡσθεὶς τῇ ὑποθήκῃ, καὶ ὑπεὶς τῆς ὀργῆς, ἔφη οἱ πείθεσθαι. καλέσας δὲ Μαζάρεα ἄνδρα Μῆδον, ταῦτά οἱ ἐνετείλατο προειπεῖν Λυδοῖσι, τὰ ὁ
5 Κροῖσος ὑπετίθετο· καὶ πρὸς, ἐξανδραποδίσασθαι τοὺς ἄλλους πάντας, οἳ μετὰ Λυδῶν ἐπὶ Σάρδις ἐστρατεύσαντο, αὐτὸν δὲ Πακτύην πάντως ζῶντα ἀγαγεῖν παρ' ἑωυτόν.

Ὁ μὲν δὴ ταῦτα ἐκ τῆς ὁδοῦ ἐντειλάμενος, ἀπήλαυνε ἐς ἤθεα τὰ Περσέων. Πακτύης δὲ πυθόμενος ἀγχοῦ εἶναι στρα-
10 τὸν ἐπ' ἑωυτὸν ἰόντα, δείσας ᾤχετο φεύγων ἐς Κύμην. Μαζάρης δὲ ὁ Μῆδος ἐλάσας ἐπὶ τὰς Σάρδις, τοῦ Κύρου στρατοῦ μοῖραν ὅσην δή κοτε ἔχων, ὡς οὐκ εὗρε ἔτι ἐόντας τοὺς ἀμφὶ Πακτύην ἐν Σάρδισι, πρῶτα μὲν τοὺς Λυδοὺς ἠνάγκασε τὰς Κύρου ἐντολὰς ἐπιτελέειν· ἐκ τούτου δὲ κε-
15 λευσμοσύνης Λυδοὶ τὴν πᾶσαν δίαιταν τῆς ζόης μετέβαλον. Μαζάρης δὲ μετὰ τοῦτο ἔπεμπε ἐς τὴν Κύμην ἀγγέλους, ἐκδιδόναι κελεύων Πακτύην· οἱ δὲ Κυμαῖοι ἔγνωσαν συμβουλῆς πέρι ἐς θεὸν ἀνῷσαι τὸν ἐν Βραγχίδῃσι. ἦν γὰρ αὐτόθι μαντήϊον ἐκ παλαιοῦ ἱδρυμένον, τῷ Ἴωνές τε πάντες
20 καὶ Αἰολέες ἐώθεσαν χρέεσθαι. ὁ δὲ χῶρος οὗτός ἐστι τῆς Μιλησίης ὑπὲρ Πανόρμου λιμένος.

Πέμψαντες ὦν οἱ Κυμαῖοι ἐς τοὺς Βραγχίδας θεοπρόπους, εἰρώτευν περὶ Πακτύην ὁκοῖόν τι ποιέοντες θεοῖσι μέλλοιεν χαριεῖσθαι. ἐπειρωτῶσι δέ σφι ταῦτα χρηστήριον ἐγένετο,
25 ἐκδιδόναι Πακτύην Πέρσῃσι. Ταῦτα δὲ ὡς ἀπενειχθέντα ἤκουσαν οἱ Κυμαῖοι, ὁρμέατο ἐκδιδόναι. ὁρμεωμένου δὲ ταύτῃ τοῦ πλήθεος, Ἀριστόδικος ὁ Ἡρακλείδεω, ἀνὴρ τῶν ἀστῶν ἐὼν δόκιμος, ἔσχε μὴ ποιῆσαι ταῦτα Κυμαίους, ἀπιστέων τε τῷ χρησμῷ, καὶ δοκέων τοὺς θεοπρόπους οὐ λέγειν
30 ἀληθέως· ἐς ὃ, τὸ δεύτερον περὶ Πακτύεω ἐπειρησόμενοι, ᾔεσαν ἄλλοι θεοπρόποι, τῶν καὶ Ἀριστόδικος ἦν.

Ἀπικομένων δὲ ἐς Βραγχίδας, ἐχρηστηριάζετο, ἐκ πάντων Ἀριστόδικος, ἐπειρωτέων τάδε· "Ὦ ναξ, ἦλθε παρ' ἡμέας ἱκέτης Πακτύης ὁ Λυδὸς, φεύγων θάνατον βίαιον πρὸς Περ-
35 σέων· οἱ δέ μιν ἐξαιτέονται, προεῖναι Κυμαίους κελεύοντες. ἡμεῖς δὲ δειμαίνοντες τὴν Περσέων δύναμιν, τὸν ἱκέτην ἐς τόδε οὐ τετολμήκαμεν ἐκδιδόναι, πρὶν ἂν τὸ ἀπὸ σεῦ ἡμῖν δηλωθῇ ἀτρεκέως ὁκότερα ποιέωμεν." Ὁ μὲν ταῦτα ἐπειρώτα· ὁ δ' αὖτις τὸν αὐτόν σφι χρησμὸν ἔφαινε, κελεύων
40 ἐκδιδόναι Πακτύην Πέρσῃσι. πρὸς ταῦτα ὁ Ἀριστόδικος ἐκ προνοίης ἐποίεε τάδε· περιιὼν τὸν νηὸν κύκλῳ, ἐξαίρεε τοὺς

στρουθοὺς, καὶ ἄλλα ὅσα ἦν γενοσσευμένα ὀρνίθων γένεα ἐν τῷ νηῷ. ποιέοντος δὲ αὐτοῦ ταῦτα, λέγεται φωνὴν ἐκ τοῦ ἀδύτου γενέσθαι, φέρουσαν μὲν πρὸς τὸν Ἀριστόδικον, λέγουσαν δὲ τάδε· "Ἀνοσιώτατε ἀνθρώπων, τί τάδε τολμᾷς ποιέειν; τοὺς ἱκέτας μου ἐκ τοῦ νηοῦ κεραΐζεις;" Ἀριστόδικον δὲ, οὐκ ἀπορήσαντα, πρὸς ταῦτα εἰπεῖν· "Ὦ ναὲ, αὐτὸς μὲν οὕτω τοῖσι ἱκέτῃσι βοηθέεις· Κυμαίους δὲ κελεύεις τὸν ἱκέτην ἐκδιδόναι;" Τὸν δὲ αὖτις ἀμείψασθαι τοῖσδε· "Ναὶ κελεύω, ἵνα γε ἀσεβήσαντες, θᾶσσον ἀπόλησθε· ὡς μὴ τὸ λοιπὸν περὶ ἱκετέων ἐκδόσιος ἔλθητε ἐπὶ τὸ χρηστήριον." 5 10

Ταῦτα ὡς ἀπενειχθέντα ἤκουσαν οἱ Κυμαῖοι, οὐ βουλόμενοι οὔτε ἐκδόντες ἀπολέσθαι, οὔτε παρ' ἑωυτοῖσι ἔχοντες πολιορκέεσθαι, ἐς Μιτυλήνην αὐτὸν ἐκπέμπουσι. οἱ δὲ Μιτυληναῖοι, ἐπιπέμποντος τοῦ Μαζάρεος ἀγγελίας ἐκδιδόναι τὸν Πακτύην, παρεσκευάζοντο ἐπὶ μισθῷ ὅσῳ δὴ, οὐ γὰρ ἔχω τοῦτό γε εἰπεῖν ἀτρεκέως· οὐ γὰρ ἐτελεώθη. Κυμαῖοι γὰρ, ὡς ἔμαθον ταῦτα πρησσόμενα ἐκ τῶν Μιτυληναίων, πέμψαντες πλοῖον ἐς Λέσβον, ἐκκομίζουσι Πακτύην ἐς Χίον. ἐνθεῦτεν δὲ, ἐξ ἱροῦ Ἀθηναίης Πολιούχου ἀποσπασθεὶς ὑπὸ Χίων, ἐξεδόθη· ἐξέδοσαν δὲ οἱ Χῖοι ἐπὶ τῷ Ἀταρνέϊ μισθῷ· τοῦ δὲ Ἀταρνέος τούτου ἔστι χῶρος τῆς Μυσίης, Λέσβου ἀντίος. Πακτύην μέν νυν παραδεξάμενοι οἱ Πέρσαι εἶχον ἐν φυλακῇ, θέλοντες Κύρῳ ἀποδέξαι. ἦν δὲ χρόνος οὗτος οὐκ ὀλίγος γενόμενος, ὅτε Χίων οὐδεὶς ἐκ τοῦ Ἀταρνέος τούτου οὔτε οὐλὰς κριθῶν πρόχυσιν ἐποιέετο θεῶν οὐδενὶ, οὔτε πέμματα ἐπέσσετο καρποῦ τοῦ ἐνθεῦτεν, ἀπείχετό τε τῶν πάντων ἱρῶν τὰ πάντα ἐκ τῆς χώρης ταύτης γινόμενα. 15 20 25

Χῖοι μέν νυν Πακτύην ἐξέδοσαν. Μαζάρης δὲ μετὰ ταῦτα ἐστρατεύετο ἐπὶ τοὺς συμπολιορκήσαντας Τάβαλον. καὶ τοῦτο μὲν, Πριηνέας ἐξηνδραποδίσατο· τοῦτο δὲ, Μαιάνδρου πεδίον πᾶν ἐπέδραμε, λῃΐην ποιεύμενος τῷ στρατῷ· Μαγνησίην δὲ ὡσαύτως. μετὰ δὲ ταῦτα, αὐτίκα νούσῳ τελευτᾷ. 30

Ἀποθανόντος δὲ τούτου, Ἅρπαγος κατέβη διάδοχος τῆς στρατηγίης, γένος καὶ αὐτὸς ἐὼν Μῆδος, τὸν ὁ Μήδων βασιλεὺς Ἀστυάγης ἀνόμῳ τραπέζῃ ἔδαισε, ὁ τῷ Κύρῳ τὴν βασιλῃΐην συγκατεργασάμενος. οὗτος ὦ ἀνὴρ τότε ὑπὸ Κύρου στρατηγὸς ἀποδεχθεὶς, ὡς ἀπίκετο ἐς τὴν Ἰωνίην, αἵρεε τὰς πόλιας χώμασι· ὅκως γὰρ τειχήρεας ποιήσειε, τὸ ἐνθεῦτεν χώματα χῶν πρὸς τὰ τείχεα ἐπόρθεε. πρώτῃ δὲ Φωκαίῃ Ἰωνίης ἐπεχείρησε. 35 40

Οἱ δὲ Φωκαιέες οὗτοι ναυτιλίῃσι μακρῇσι πρῶτοι Ἑλλ[illegible]

ἐχρήσαντο· καὶ τόν τε Ἀδρίην καὶ τὴν Τυρσηνίην καὶ τὴν Ἰβηρίην καὶ τὸν Ταρτησσὸν οὗτοί εἰσι οἱ καταδέξαντες. ἐναυτίλλοντο δὲ οὐ στρογγύλῃσι νηυσὶ, ἀλλὰ πεντηκοντέροισι. ἀπικόμενοι δὲ ἐς τὸν Ταρτησσὸν, προσφιλέες ἐγένοντο τῷ βασιλέϊ τῶν Ταρτησσίων, τῷ οὔνομα μὲν ἦν Ἀργανθώνιος· ἐτυράννευσε δὲ Ταρτησσοῦ ὀγδώκοντα ἔτεα, ἐβίωσε δὲ πάντα εἴκοσι καὶ ἑκατόν. τούτῳ δὲ τῷ ἀνδρὶ προσφιλέες οἱ Φωκαιέες οὕτω δή τι ἐγένοντο, ὡς τὰ μὲν πρῶτά σφεας ἐκλιπόντας Ἰωνίην ἐκέλευε τῆς ἑωυτοῦ χώρης οἰκῆσαι ὅκου βούλονται· μετὰ δὲ, ὡς τοῦτό γε οὐκ ἔπειθε τοὺς Φωκαιέας, ὁ δὲ πυθόμενος τὸν Μῆδον παρ' αὐτῶν ὡς αὔξοιτο, ἐδίδου σφι χρήματα τεῖχος περιβαλέσθαι τὴν πόλιν. ἐδίδου δὲ ἀφειδέως· καὶ γὰρ καὶ ἡ περίοδος τοῦ τείχεος οὐκ ὀλίγοι στάδιοί εἰσι· τοῦτο δὲ πᾶν λίθων μεγάλων καὶ εὖ συναρμοσμένων. Τὸ μὲν δὴ τεῖχος τοῖσι Φωκαιεῦσι τρόπῳ τοιῷδε ἐξεποιήθη. ὁ δὲ Ἅρπαγος ὡς ἐπήλασε τὴν στρατιὴν, ἐπολιόρκεε αὐτοὺς, προϊσχόμενος ἔπεα ὡς "οἱ καταχρᾷ, εἰ βούλονται Φωκαιέες προμαχεῶνα ἕνα μοῦνον τοῦ τείχεος ἐρεῖψαι, καὶ οἴκημα ἓν κατιρῶσαι." οἱ δὲ Φωκαιέες, περιημεκτέοντες τῇ δουλοσύνῃ, ἔφασαν "θέλειν βουλεύσασθαι ἡμέρην μίαν, καὶ ἔπειτα ὑποκρινέεσθαι. ἐν ᾧ δὲ βουλεύονται αὐτοὶ, ἀπαγαγεῖν ἐκεῖνον ἐκέλευον τὴν στρατιὴν ἀπὸ τοῦ τείχεος." Ὁ δ' Ἅρπαγος ἔφη "εἰδέναι μὲν εὖ τὰ ἐκεῖνοι μέλλοιεν ποιέειν, ὅμως δέ σφι παριέναι βουλεύσασθαι." Ἐν ᾧ ὢν ὁ Ἅρπαγος ἀπὸ τοῦ τείχεος ἀπήγαγε τὴν στρατιὴν, οἱ Φωκαιέες ἐν τούτῳ κατασπάσαντες τὰς πεντηκοντέρους, ἐσθέμενοι τέκνα καὶ γυναῖκας καὶ ἔπιπλα πάντα, πρὸς δὲ καὶ τὰ ἀγάλματα τὰ ἐκ τῶν ἱρῶν, καὶ τὰ ἄλλα ἀναθήματα, χωρὶς ὅ τι χαλκὸς ἢ λίθος ἢ γραφὴ ἦν, τὰ δὲ ἄλλα πάντα ἐσθέντες, καὶ αὐτοὶ ἐσβάντες, ἔπλεον ἐπὶ Χίον. τὴν δὲ Φωκαίην ἐρημωθεῖσαν ἀνδρῶν ἔσχον οἱ Πέρσαι.

Οἱ δὲ Φωκαιέες, ἐπεί τέ σφι Χῖοι τὰς νήσους τὰς Οἰνούσσας καλεομένας οὐκ ἐβούλοντο ὠνεομένοισι πωλέειν, δειμαίνοντες μὴ αἱ μὲν ἐμπόριον γένωνται, ἡ δὲ αὐτέων νῆσος ἀποκληϊσθῇ τούτου εἵνεκα, πρὸς ταῦτα οἱ Φωκαιέες ἐστέλλοντο ἐς Κύρνον. ἐν γὰρ τῇ Κύρνῳ εἴκοσι ἔτεσι πρότερον τούτων ἐκ θεοπροπίου ἀνεστήσαντο πόλιν, τῇ οὔνομα ἦν Ἀλαλίη. Ἀργανθώνιος δὲ τηνικαῦτα ἤδη τετελευτήκεε. στελλόμενοι δὲ ἐπὶ τὴν Κύρνον, πρῶτα καταπλεύσαντες ἐς τὴν Φωκαίην, κατεφόνευσαν τῶν Περσέων τὴν φυλακὴν, ἣ ἐφρούρεε παραδεξαμένη παρὰ Ἁρπάγου τὴν πόλιν. μετὰ δὲ, ὡς τοῦτό σφι ἐξέργαστο,

ἐποιήσαντο ἰσχυρὰς κατάρας τῷ ὑπολειπομένῳ ἐωντῶν τοῦ στόλου. πρὸς δὲ ταύτῃσι, καὶ μύδρον σιδήρεον κατεπόντωσαν, καὶ ὤμοσαν "μὴ πρὶν ἐς Φωκαίην ἥξειν, πρὶν ἢ τὸν μύδρον τοῦτον ἀναφῆναι." Στελλομένων δὲ αὐτῶν ἐπὶ τὴν Κύρνον, ὑπὲρ ἡμίσεας τῶν ἀστῶν ἔλαβε πόθος τε καὶ οἶκτος τῆς πόλιος καὶ τῶν ἠθέων τῆς χώρης· ψευδόρκιοι δὲ γενόμενοι, ἀπέπλεον ὀπίσω ἐς τὴν Φωκαίην. οἱ δὲ αὐτῶν τὸ ὅρκιον ἐφύλασσον, ἀερθέντες ἐκ τῶν Οἰνουσσέων ἔπλεον.

Ἐπεί τε δὲ ἐς τὴν Κύρνον ἀπίκοντο, οἴκεον κοινῇ μετὰ τῶν πρότερον ἀπικομένων ἐπ' ἔτεα πέντε, καὶ ἱρὰ ἐνιδρύσαντο. καὶ, ἄγον γὰρ δὴ καὶ ἔφερον τοὺς περιοίκους ἅπαντας, στρατεύονται ὧν ἐπ' αὐτοὺς κοινῷ λόγῳ χρησάμενοι Τυρσηνοὶ καὶ Καρχηδόνιοι, νηυσὶ ἑκάτεροι ἑξήκοντα. οἱ δὲ Φωκαιέες πληρώσαντες καὶ αὐτοὶ τὰ πλοῖα, ἑόντα ἀριθμὸν ἑξήκοντα, ἀντίαζον ἐς τὸ Σαρδόνιον καλεόμενον πέλαγος. συμμισγόντων δὲ τῇ ναυμαχίῃ, Καδμείη τις νίκη τοῖσι Φωκαιεῦσι ἐγένετο. αἱ μὲν γὰρ τεσσεράκοντά σφι νῆες διεφθάρησαν· αἱ δὲ εἴκοσι αἱ περιεοῦσαι, ἦσαν ἄχρηστοι· ἀπεστράφατο γὰρ τοὺς ἐμβόλους. καταπλώσαντες δὲ ἐς τὴν Ἀλαλίην, ἀνέλαβον τὰ τέκνα καὶ τὰς γυναῖκας, καὶ τὴν ἄλλην κτῆσιν ὅσην οἷαί τε ἐγίνοντο αἱ νῆές σφι ἄγειν· καὶ ἔπειτα ἀφέντες τὴν Κύρνον, ἔπλεον ἐς Ῥήγιον.

Τῶν δὲ διαφθαρεισέων νεῶν τοὺς ἄνδρας, οἵ τε Καρχηδόνιοι καὶ οἱ Τυρσηνοὶ ἔλαχόν τε αὐτέων πολλῷ πλείους, καὶ τούτους ἐξαγαγόντες κατέλευσαν. μετὰ δὲ Ἀγυλλαίοισι πάντα τὰ παριόντα τὸν χῶρον, ἐν τῷ οἱ Φωκαιέες καταλευσθέντες ἐκέατο, ἐγίνετο διάστροφα καὶ ἔμπηρα καὶ ἀπόπληκτα, ὁμοίως πρόβατα καὶ ὑποζύγια καὶ ἄνθρωποι. οἱ δὲ Ἀγυλλαῖοι ἐς Δελφοὺς ἔπεμπον, βουλόμενοι ἀκέσασθαι τὴν ἁμαρτάδα. ἡ δὲ Πυθίη σφέας ἐκέλευσε ποιέειν τὰ καὶ νῦν οἱ Ἀγυλλαῖοι ἔτι ἐπιτελέουσι· καὶ γὰρ ἐναγίζουσί σφι μεγάλως, καὶ ἀγῶνα γυμνικὸν καὶ ἱππικὸν ἐπιστᾶσι. καὶ οὗτοι μὲν τῶν Φωκαιέων τοιούτῳ μόρῳ διεχρήσαντο. οἱ δὲ αὐτῶν ἐς τὸ Ῥήγιον καταφυγόντες, ἐνθεῦτεν ὁρμεώμενοι, ἐκτήσαντο πόλιν γῆς τῆς Οἰνωτρίης ταύτην, ἥτις νῦν Ὑέλη καλέεται. ἔκτισαν δὲ ταύτην, πρὸς ἀνδρὸς Ποσειδωνιήτεω μαθόντες, ὡς τὸν Κύρνον σφι ἡ Πυθίη ἔχρησε κτίσαι ἥρων ἑόντα, ἀλλ' οὐ τὴν νῆσον. Φωκαίης μέν νυν πέρι τῆς ἐν Ἰωνίῃ οὕτω ἔσχε.

Παραπλήσια δὲ τούτοισι καὶ Τήϊοι ἐποίησαν. ἐπεί τε γάρ σφεων εἷλε χώματι τὸ τεῖχος Ἅρπαγος, ἐσβάντες πάντες ἐς

τὰ πλοῖα, οἴχοντο πλέοντες ἐπὶ τῆς Θρηϊκίης, καὶ ἐνθαῦτα ἔκτισαν πόλιν Ἄβδηρα· τὴν πρότερος τούτων Κλαζομένιος Τιμήσιος κτίσας, οὐκ ἀπώνητο, ἀλλ' ὑπὸ Θρηΐκων ἐξελασθεὶς, τιμὰς νῦν ὑπὸ Τηΐων τῶν ἐν Ἀβδήροισι ὡς ἥρως ἔχει.

5 Οὗτοι μέν νυν Ἰώνων μοῦνοι, τὴν δουλοσύνην οὐκ ἀνεχόμενοι, ἐξέλιπον τὰς πατρίδας. οἱ δ' ἄλλοι Ἴωνες, πλὴν Μιλησίων, διὰ μάχης μὲν ἀπικέατο Ἁρπάγῳ, κατάπερ οἱ ἐκλιπόντες, καὶ ἄνδρες ἐγένοντο ἀγαθοὶ, περὶ τῆς ἑωυτοῦ ἕκαστος μαχόμενοι· ἐσσωθέντες δὲ καὶ ἁλόντες, ἔμενον κατὰ 10 χώρην ἕκαστοι, καὶ τὰ ἐπιτασσόμενα ἐπετέλεον. Μιλήσιοι δὲ, ὡς καὶ πρότερόν μοι εἴρηται, αὐτῷ Κύρῳ ὅρκιον ποιησάμενοι, ἡσυχίην ἄγον. Οὕτω δὴ τὸ δεύτερον Ἰωνίη ἐδεδούλωτο. ὡς δὲ τοὺς ἐν τῇ ἠπείρῳ Ἴωνας ἐχειρώσατο Ἅρπαγος, οἱ τὰς νήσους ἔχοντες Ἴωνες, καταῤῥωδήσαντες ταῦτα, σφέας 15 αὐτοὺς ἔδοσαν Κύρῳ.

10. *How Cyrus conquers Babylon, and afterwards meets with his death in an expedition against the Massagetæ.* (I. 177—181. 184, 185—201. 204—214).

ΤΑ μέν νυν κάτω τῆς Ἀσίης Ἅρπαγος ἀνάστατα ἐποίεε· τὰ δὲ ἄνω αὐτῆς αὐτὸς Κῦρος, πᾶν ἔθνος καταστρεφόμενος, καὶ οὐδὲν παριείς. τὰ μέν νυν αὐτέων πλέω παρήσομεν. τὰ δέ οἱ παρέσχε πόνον τε πλεῖστον, καὶ ἀξιαπηγητότατά 20 ἐστι, τούτων ἐπιμνήσομαι.

Κῦρος ἐπεί τε τὰ πάντα τῆς ἠπείρου ὑποχείρια ἐποιήσατο, Ἀσσυρίοισι ἐπετίθετο. Τῆς δὲ Ἀσσυρίης ἐστὶ τὰ μέν κου καὶ ἄλλα πολίσματα μεγάλα πολλά· τὸ δὲ ὀνομαστότατον καὶ ἰσχυρότατον, καὶ ἔνθα σφι, Νίνου ἀναστάτου γενομένης, τὰ 25 βασιλήϊα κατεστήκεε, ἦν ΒΑΒΥΛΩΝ· ἐοῦσα τοιαύτη δή τις. πόλις κέεται ἐν πεδίῳ μεγάλῳ, μέγαθος ἐοῦσα μέτωπον ἕκαστον, εἴκοσι καὶ ἑκατὸν σταδίων, ἐούσης τετραγώνου· οὗτοι στάδιοι τῆς περιόδου τῆς πόλιος γίνονται συνάπαντες ὀγδώκοντα καὶ τετρακόσιοι. τὸ μέν νυν μέγαθος τοσοῦτόν ἐστι 30 τοῦ ἄστεος τοῦ Βαβυλωνίου. ἐκεκόσμητο δὲ ὡς οὐδὲν ἄλλο πόλισμα τῶν ἡμεῖς ἴδμεν. τάφρος μὲν πρῶτά μιν βαθέα τε καὶ εὐρέα καὶ πλέη ὕδατος περιθέει· μετὰ δὲ, τεῖχος πεντήκοντα μὲν πηχέων βασιληΐων ἐὸν τὸ εὖρος, ὕψος δὲ, διηκοσίων πηχέων. ὁ δὲ βασιληΐος πῆχυς τοῦ μετρίου ἐστὶ πήχεος 35 μέζων τρισὶ δακτύλοισι.

Δεῖ δή με πρὸς τούτοισι ἐπιφράσαι, ἵνα τε ἐκ τῆς τάφρου ἡ γῆ ἀναισιμώθη, καὶ τὸ τεῖχος ὅντινα τρόπον ἔργαστο. ὀρύσ-

σοντες ἅμα τὴν τάφρον, ἐπλίνθευον τὴν γῆν τὴν ἐκ τοῦ ὀρύγματος ἐκφερομένην· ἑλκύσαντες δὲ πλίνθους ἱκανὰς, ὤπτησαν αὐτὰς ἐν καμίνοισι. μετὰ δὲ, τέλματι χρεώμενοι ἀσφάλτῳ θερμῇ, καὶ διὰ τριήκοντα δόμων πλίνθου ταρσοὺς καλάμων διαστοιβάζοντες, ἔδειμαν πρῶτα μὲν τῆς τάφρου τὰ χείλεα· 5 δεύτερα δὲ, αὐτὸ τὸ τεῖχος τὸν αὐτὸν τρόπον. ἐπάνω δὲ τοῦ τείχεος παρὰ τὰ ἔσχατα, οἰκήματα μουνόκωλα ἔδειμαν, τετραμμένα ἐς ἄλληλα· τὸ μέσον δὲ τῶν οἰκημάτων ἔλιπον τεθρίππῳ περιέλασιν. πύλαι δὲ ἐνεστᾶσι πέριξ τοῦ τείχεος ἑκατὸν, χάλκεαι πᾶσαι· καὶ σταθμοί τε καὶ ὑπέρθυρα ὡσαύτως. 10 ἔστι δὲ ἄλλη πόλις ἀπέχουσα ὀκτὼ ἡμερέων ὁδὸν ἀπὸ Βαβυλῶνος· Ἴς οὔνομα αὐτῇ. ἔνθα ἐστὶ ποταμὸς οὐ μέγας· Ἴς καὶ τῷ ποταμῷ τὸ οὔνομα· ἐσβάλλει δὲ οὗτος ἐς τὸν Εὐφρήτην ποταμὸν τὸ ῥέεθρον. οὗτος ὦν ὁ Ἴς ποταμὸς, ἅμα τῷ ὕδατι θρόμβους ἀσφάλτου ἀναδιδοῖ πολλούς· ἔνθεν ἡ ἄσφαλ- 15 τος ἐς τὸ ἐν Βαβυλῶνι τεῖχος ἐκομίσθη.

Τετείχιστο μέν νυν ἡ Βαβυλὼν τρόπῳ τοιῷδε. ἔστι δὲ δύο φάρσεα τῆς πόλιος· τὸ γὰρ μέσον αὐτῆς ποταμὸς διέργει, τῷ οὔνομά ἐστι Εὐφρήτης. ῥέει δὲ ἐξ Ἀρμενίων, ἐὼν μέγας, καὶ βαθὺς, καὶ ταχύς· ἐξίει δὲ οὗτος ἐς τὴν Ἐρυθρὴν θάλασσαν. 20 τὸ ὦν δὴ τεῖχος ἑκάτερον τοὺς ἀγκῶνας ἐς τὸν ποταμὸν ἐλήλαται. τὸ δὲ ἀπὸ τούτου, αἱ ἐπικαμπαὶ παρὰ χεῖλος ἑκάτερον τοῦ ποταμοῦ, αἱμασιὴ πλίνθων ὀπτέων παρατείνει. τὸ δὲ ἄστυ αὐτὸ, ἐὸν πλῆρες οἰκιέων τριωρόφων τε καὶ τετρωρόφων, κατατέτμηται τὰς ὁδοὺς ἰθείας, τάς τε ἄλλας, καὶ τὰς 25 ἐπικαρσίας τὰς ἐπὶ τὸν ποταμὸν ἐχούσας. κατὰ δὴ ὦν ἑκάστην ὁδὸν ἐν τῇ αἱμασιῇ τῇ παρὰ τὸν ποταμὸν πυλίδες ἐπῆσαν, ὅσαι περ αἱ λαῦραι, τοσαῦται ἀριθμόν. ἦσαν δὲ καὶ αὗται χάλκεαι, φέρουσαι καὶ αὐταὶ ἐς αὐτὸν τὸν ποταμόν.

Τοῦτο μὲν δὴ τὸ τεῖχος θώρηξ ἐστί. ἕτερον δὲ ἔσωθεν 30 τεῖχος περιθέει, οὐ πολλῷ τεῳ ἀσθενέστερον τοῦ ἑτέρου τείχεος, στεινότερον δέ. Ἐν δὲ φάρσεϊ ἑκατέρῳ τῆς πόλιος τετείχιστο ἐν μέσῳ· ἐν τῷ ἦεν τὰ βασιλήϊα, περιβόλῳ μεγάλῳ τε καὶ ἰσχυρῷ· ἐν δὲ τῷ ἑτέρῳ, Διὸς Βήλου ἱρὸν χαλκόπυλον, καὶ ἐς ἐμὲ τοῦτο ἔτι ἐὸν, δύο σταδίων πάντῃ, 35 ἐὸν τετράγωνον. ἐν μέσῳ δὲ τοῦ ἱροῦ πύργος στερεὸς οἰκοδόμηται, σταδίου καὶ τὸ μῆκος καὶ τὸ εὖρος· καὶ ἐπὶ τούτῳ τῷ πύργῳ ἄλλος πύργος ἐπιβέβηκε, καὶ ἕτερος μάλα ἐπὶ τούτῳ, μέχρις οὗ ὀκτὼ πύργων. ἀνάβασις δὲ ἐς αὐτοὺς ἔξωθεν κύκλῳ περὶ πάντας τοὺς πύργους ἔχουσα πεποίηται. με- 40 σοῦντι δέ κου τῆς ἀναβάσιος, ἔστι καταγωγή τε καὶ θῶκοι

ἀμπαυστήριοι, ἐν τοῖσι κατίζοντες ἀμπαύονται οἱ ἀναβαί-
νοντες. ἐν δὲ τῷ τελευταίῳ πύργῳ νηὸς ἔπεστι μέγας· ἐν δὲ
τῷ νηῷ κλίνη μεγάλη κέεται εὖ ἐστρωμένη, καί οἱ τράπεζα
παρακέεται χρυσέη. ἄγαλμα δὲ οὐκ ἔνι οὐδὲν αὐτόθι ἐνιδρυ-
5 μένον· οὐδὲ νύκτα οὐδεὶς ἐναυλίζεται ἀνθρώπων, ὅτι μὴ γυνὴ
μούνη τῶν ἐπιχωρίων, τὴν ἂν ὁ θεὸς ἕληται ἐκ πασέων, ὡς
λέγουσι οἱ Χαλδαῖοι, ἐόντες ἱρέες τούτου τοῦ θεοῦ.

Τῆς δὲ Βαβυλῶνος ταύτης πολλοὶ μέν κου καὶ ἄλλοι
ἐγένοντο βασιλῆες, τῶν ἐν τοῖσι Ἀσσυρίοισι λόγοισι μνήμην
10 ποιήσομαι, οἳ τὰ τείχεά τε ἐπεκόσμησαν καὶ τὰ ἱρά· ἐν δὲ δὴ
καὶ γυναῖκες δύο. ἡ μὲν πρότερον ἄρξασα, τῆς ὕστερον
γενεῇσι πέντε πρότερον γενομένη, τῇ οὔνομα ἦν Σεμίραμις.
αὕτη μὲν ἀπεδέξατο χώματα ἀνὰ τὸ πεδίον ἐόντα ἀξιοθέητα·
πρότερον δὲ ἐώθεε ὁ ποταμὸς ἀνὰ τὸ πεδίον πᾶν πελαγίζειν.
15 Ἡ δὲ δὴ δεύτερον γενομένη ταύτης βασίλεια, τῇ οὔνομα
ἦν Νίτωκρις, (αὕτη δὲ συνετωτέρη γενομένη τῆς πρότερον
ἀρξάσης,) τοῦτο μὲν, μνημόσυνα ἐλίπετο τὰ ἐγὼ ἀπηγήσομαι·
τοῦτο δὲ, τὴν Μήδων ὁρῶσα ἀρχὴν μεγάλην τε καὶ οὐκ
ἀτρεμίζουσαν, ἄλλα τε ἀραιρημένα ἄστεα αὐτοῖσι, ἐν δὲ δὴ
20 καὶ τὴν Νῖνον, προεφυλάξατο ὅσα ἐδύνατο μάλιστα. Πρῶτα
μὲν τὸν Εὐφρήτην ποταμὸν, ῥέοντα πρότερον ἰθὺν, ὅς σφι διὰ
τῆς πόλιος μέσης ῥέει, τοῦτον, ἄνωθεν διώρυχας ὀρύξασα,
οὕτω δή τι ἐποίησε σκολιὸν, ὥστε δὴ τρὶς ἐς τῶν τινα κωμέων
τῶν ἐν τῇ Ἀσσυρίῃ ἀπικνέεται ῥέων. τῇ δὲ κώμῃ οὔνομά
25 ἐστι, ἐς τὴν ἀπικνέεται ὁ Εὐφρήτης, Ἀρδέρικκα. καὶ νῦν οἱ
ἂν κομίζωνται ἀπὸ τῆσδε τῆς θαλάσσης, ἐς Βαβυλῶνα κατα-
πλέοντες τὸν Εὐφρήτην ποταμὸν, τρίς τε ἐς τὴν αὐτὴν ταύτην
κώμην παραγίνονται, καὶ ἐν τρισὶ ἡμέρῃσι. τοῦτο μὲν δὴ
τοιοῦτο ἐποίησε. Χῶμα δὲ παρέχωσε παρ' ἑκάτερον τοῦ ποτα-
30 μοῦ τὸ χεῖλος, ἄξιον θωύματος, μέγαθος καὶ ὕψος ὅσον τί
ἐστι. κατύπερθε δὲ πολλῷ Βαβυλῶνος ὤρυσσε ἔλυτρον
λίμνῃ, ὀλίγον τι παρατείνουσα ἀπὸ τοῦ ποταμοῦ, βάθος μὲν
ἐς τὸ ὕδωρ ἀεὶ ὀρύσσουσα, εὖρος δὲ τὸ περίμετρον αὐτοῦ ποι-
εῦσα εἴκοσί τε καὶ τετρακοσίων σταδίων· τὸν δὲ ὀρυσσόμενον
35 χοῦν ἐκ τούτου τοῦ ὀρύγματος ἀναισίμου παρὰ τὰ χείλεα τοῦ
ποταμοῦ παραχέουσα. ἐπεί τε δέ οἱ ὤρυκτο, λίθους ἀγαγο-
μένη, κρηπῖδα κύκλῳ περὶ αὐτὴν ἤλασε. Ἐποίεε δὲ ἀμφό-
τερα ταῦτα, τόν τε ποταμὸν σκολιὸν, καὶ τὸ ὄρυγμα πᾶν
ἕλος· ὡς ὅ τε ποταμὸς βραδύτερος εἴη, περὶ καμπὰς πολλὰς
40 ἀγνύμενος, καὶ οἱ πλόοι ἔωσι σκολιοὶ ἐς τὴν Βαβυλῶνα· ἔκ
τε τῶν πλόων ἐκδέκηται περίοδος τῆς λίμνης μακρή. κατὰ

τοῦτο δὲ εἰργάζετο τῆς χώρης τῇ αἵ τε ἐσβολαὶ ἦσαν, καὶ τὰ σύντομα τῆς ἐκ Μήδων ὁδοῦ, ἵνα μὴ ἐπιμισγόμενοι οἱ Μῆδοι ἐκμανθάνοιεν αὐτῆς τὰ πρήγματα.

Ὡς δὲ τῷ Κύρῳ καὶ τοῦτο τὸ ἔθνος κατέργαστο, ἐπεθύμησε Μασσαγέτας ὑπ' ἑωυτῷ ποιήσασθαι. τὸ δὲ ἔθνος τοῦτο, καὶ μέγα λέγεται εἶναι καὶ ἄλκιμον, οἰκημένον δὲ πρὸς ἠῶ τε καὶ ἡλίου ἀνατολὰς, πέρην τοῦ Ἀράξεω ποταμοῦ, ἀντίον δὲ Ἰσσηδόνων ἀνδρῶν. εἰσὶ δὲ οἵ τινες καὶ Σκυθικὸν λέγουσι τοῦτο τὸ ἔθνος εἶναι.

Τὰ μὲν δὴ πρὸς ἑσπέρην τῆς θαλάσσης ταύτης, τῆς Κασπίης καλεομένης, ὁ Καύκασος ἀπέργει· τὰ δὲ πρὸς ἠῶ τε καὶ ἥλιον ἀνατέλλοντα, πεδίον ἐκδέκεται, πλῆθος ἄπειρον ἐς ἄποψιν. τοῦ ὦν δὴ πεδίου τοῦ μεγάλου οὐκ ἐλαχίστην μοίρην μετέχουσι οἱ Μασσαγέται, ἐπ' οὓς ὁ Κῦρος ἔσχε προθυμίην στρατεύσασθαι. πολλά τε γάρ μιν καὶ μεγάλα τὰ ἐπαείροντα καὶ ἐποτρύνοντα ἦν. πρῶτον μὲν ἡ γένεσις, τὸ δοκέειν πλέον τι εἶναι ἀνθρώπου· δεύτερα δὲ, ἡ εὐτυχίη ἡ κατὰ τοὺς πολέμους γενομένη· ὅκη γὰρ ἰθύσειε στρατεύεσθαι Κῦρος, ἀμήχανον ἦν ἐκεῖνο τὸ ἔθνος διαφυγέειν.

Ἦν δὲ, τοῦ ἀνδρὸς ἀποθανόντος, γυνὴ τῶν Μασσαγετέων βασίλεια· Τόμυρίς οἱ ἦν οὔνομα. ταύτην πέμπων ὁ Κῦρος ἐμνᾶτο τῷ λόγῳ, θέλων γυναῖκα ἣν ἔχειν. ἡ δὲ Τόμυρις συνιεῖσα οὐκ αὐτήν μιν μνώμενον, ἀλλὰ τὴν Μασσαγετέων βασιληΐην, ἀπείπατο τὴν πρόσοδον. Κῦρος δὲ μετὰ τοῦτο, ὡς οἱ δόλῳ οὐ προεχώρεε, ἐλάσας ἐπὶ τὸν Ἀράξεα, ἐποιέετο ἐκ τοῦ ἐμφανέος ἐπὶ τοὺς Μασσαγέτας στρατηΐην, γεφύρας τε ζευγνύων ἐπὶ τοῦ ποταμοῦ, διάβασιν τῷ στρατῷ, καὶ πύργους ἐπὶ πλοίων τῶν διαπορθμευόντων τὸν ποταμὸν οἰκοδομεόμενος.

Ἔχοντι δέ οἱ τόῦτον τὸν πόνον, πέμψασα ἡ Τόμυρις κήρυκα, ἔλεγε τάδε· "Ὦ βασιλεῦ Μήδων, παῦσαι σπεύδων τὰ σπεύδεις. οὐ γὰρ ἂν εἰδείης εἴ τοι ἐς καιρὸν ἔσται ταῦτα τελεύμενα· παυσάμενος δὲ, βασίλευε τῶν σεωυτοῦ, ταὶ ἡμέας ἀνέχεν ὀρέων ἄρχοντας τῶν περ ἄρχομεν. Οὔκων ἐθελήσεις ὑποθήκησι τῇσίδε χρέεσθαι, ἀλλὰ πάντα μᾶλλον ἢ δι' ἡσυχίης εἶναι, σὺ δὲ εἰ μεγάλως προθυμέαι Μασσαγετέων πειρηθῆναι, φέρε, μύχθον μὲν, τὸν ἔχεις ζευγνὺς τὸν ποταμὸν, ἄφες· σὺ δὲ, ἡμέων ἀναχωρησάντων ἀπὸ τοῦ ποταμοῦ τριῶν ἡμερέων ὁδὸν, διάβαινε ἐς τὴν ἡμετέρην. εἰ δ' ἡμέας βούλεαι ἐσδέξασθαι μᾶλλον ἐς τὴν ὑμετέρην, σὺ τωὐτὸ τοῦτο ποίεε." Ταῦτα δὲ ἀκούσας ὁ Κῦρος, συνεκάλεσε Περσέων τοὺς πρώτους· συναγείρας δὲ τούτους, ἐς μέσον σφι προετίθεε τὸ πρῆγμα,

συμβουλευόμενος ὁκότερα ποιέοι. τῶν δὲ κατὰ ὠυτὸ αἱ γνῶμαι συνεξέπιπτον, κελευόντων ἐσδέκεσθαι Τόμυρίν τε καὶ τὸν στρατὸν αὐτῆς ἐς τὴν χώρην.

Παρεὼν δὲ καὶ μεμφόμενος τὴν γνώμην ταύτην Κροῖσος ὁ
5 Λυδὸς, ἀπεδείκνυτο ἐναντίην τῇ προκειμένῃ γνώμῃ, λέγων τάδε· "Ὦ βασιλεῦ, εἶπον μὲν καὶ πρότερόν τοι, ὅτι ἐπεί με Ζεὺς ἔδωκέ τοι, τὸ ἂν ὁρῶ σφάλμα ἐὸν οἴκῳ τῷ σῷ, κατὰ δύναμιν ἀποτρέψειν. τὰ δέ μοι παθήματα, ἐόντα ἀχάριτα, μαθήματα γεγόνεε. Εἰ μὲν ἀθάνατος δοκέεις εἶναι, καὶ στρατιῆς
10 τοιαύτης ἄρχειν, οὐδὲν ἂν εἴη πρῆγμα γνώμας ἐμέ σοι ἀποφαίνεσθαι. εἰ δ' ἔγνωκας ὅτι ἄνθρωπος καὶ σὺ εἶς, καὶ ἑτέρων τοιῶνδε ἄρχεις, ἐκεῖνο πρῶτον μάθε, ὡς κύκλος τῶν ἀνθρωπηΐων ἐστὶ πρηγμάτων· περιφερόμενος δὲ, οὐκ ἐᾷ αἰεὶ τοὺς αὐτοὺς εὐτυχέειν. ἤδη ὦν ἐγὼ γνώμην ἔχω περὶ τοῦ προ-
15 κειμένου πρήγματος τὰ ἔμπαλιν ἢ οὗτοι. εἰ γὰρ ἐθελήσομεν ἐσδέξασθαι τοὺς πολεμίους ἐς τὴν χώρην, ὅδε τοι ἐν ἀυτῷ κίνδυνος ἔνι· ἐσσωθεὶς μὲν, προσαπολλύεις πᾶσαν τὴν ἀρχήν· δῆλα γὰρ δὴ, ὅτι νικῶντες Μασσαγέται, οὐ τὸ ὀπίσω φεύξονται, ἀλλ' ἐπ' ἀρχὰς τὰς σὰς ἐλῶσι. νικῶν δὲ, οὐ νικᾷς
20 τοσοῦτον, ὅσον εἰ διαβὰς ἐς τὴν ἐκείνων, νικῶν Μασσαγέτας, ἕποιο φεύγουσι· τωὐτὸ γὰρ ἀντιθήσω ἐκείνῳ, ὅτι νικήσας τοὺς ἀντιουμένους ἑλᾷς ἰθὺ τῆς ἀρχῆς τῆς Τομύριος. Χωρίς τε τοῦ ἀπηγημένου, αἰσχρὸν καὶ οὐκ ἀνασχετὸν, τὸν Κῦρόν γε τὸν Καμβύσεω γυναικὶ εἴξαντα ὑποχωρῆσαι τῆς χώρης. Νῦν ὦν
25 μοι δοκέει, διαβάντας προελθεῖν ὅσον ἂν ἐκεῖνοι διεξίωσι· ἐνθεῦτεν δὲ τάδε ποιεῦντας, πειρᾶσθαι ἐκείνων περιγενέσθαι. ὡς γὰρ ἐγὼ πυνθάνομαι, Μασσαγέται εἰσὶ ἀγαθῶν τε Περσικῶν ἄπειροι, καὶ καλῶν μεγάλων ἀπαθέες. τούτοισι ὦν τοῖσι ἀνδράσι, τῶν προβάτων ἀφειδέως πολλὰ κατακόψαντας,
30 καὶ σκευάσαντας, προθεῖναι ἐν τῷ στρατοπέδῳ τῷ ἡμετέρῳ δαῖτα· πρὸς δὲ, καὶ κρητῆρας ἀφειδέως οἴνου ἀκρήτου, καὶ σιτία παντοῖα. ποιήσαντας δὲ ταῦτα, ὑπολειπομένους τῆς στρατιῆς τὸ φλαυρότατον, τοὺς λοιποὺς αὖτις ἐξαναχωρέειν ἐπὶ τὸν ποταμόν. ἢν γὰρ ἐγὼ γνώμης μὴ ἁμάρτω, κεῖνοι
35 ἰδόμενοι ἀγαθὰ πολλὰ, τρέψονταί τε πρὸς αὐτὰ, καὶ ἡμῖν τὸ ἐνθεῦτεν λείπεται ἀπόδεξις ἔργων μεγάλων."

Γνῶμαι μὲν αὗται συνέστασαν. Κῦρος δὲ, μετεὶς τὴν προτέρην γνώμην, τὴν Κροίσου δὲ ἑλόμενος, προηγόρευε Τομύρι ἐξαναχωρέειν, ὡς αὐτοῦ διαβησομένου ἐπ' ἐκείνην. ἡ
40 μὲν δὴ ἐξαναχώρεε, κατὰ ὑπέσχετο πρῶτα. Κῦρος δὲ, Κροῖσον ἐς τὰς χεῖρας ἐσθεὶς τῷ ἑωυτοῦ παιδὶ Καμβύσῃ, τῷ περ τὴν

βασιληΐην ἐδίδου, καὶ πολλὰ ἐντειλάμενός οἱ τιμᾷν τε αὐτὸν καὶ εὖ ποιέειν, ἢν ἡ διάβασις ἡ ἐπὶ Μασσαγέτας μὴ ὀρθωθῇ· ταῦτα ἐντειλάμενος, καὶ ἀποστείλας τούτους ἐς Πέρσας, αὐτὸς διέβαινε τὸν ποταμὸν, καὶ ὁ στρατὸς αὐτοῦ.

Ἐπεί τε δὲ ἐπεραιώθη τὸν Ἀράξεα, νυκτὸς ἐπελθούσης, 5 εἶδε ὄψιν, εὕδων ἐν τῶν Μασσαγετέων τῇ χώρῃ, τοιήνδε. ἐδόκεε ὁ Κῦρος ἐν τῷ ὕπνῳ ὁρᾷν τῶν Ὑστάσπεος παίδων τὸν πρεσβύτατον ἔχοντα ἐπὶ τῶν ὤμων πτέρυγας· καὶ τουτέων τῇ μὲν τὴν Ἀσίην, τῇ δὲ τὴν Εὐρώπην ἐπισκιάζειν. Ὑστάσπεϊ δὲ τῷ Ἀρσάμεος, ἐόντι ἀνδρὶ Ἀχαιμενίδῃ, ἦν τῶν παίδων 10 Δαρεῖος πρεσβύτατος, ἐὼν τότε ἡλικίην ἐς εἴκοσί κου μάλιστα ἔτεα. καὶ οὗτος καταλέλειπτο ἐν Πέρσῃσι· οὐ γὰρ εἶχέ κω ἡλικίην στρατεύεσθαι. ἐπεὶ ὦν δὴ ἐξεγέρθη ὁ Κῦρος, ἐδίδου λόγον ἑωυτῷ περὶ τῆς ὄψιος. ὡς δέ οἱ ἐδόκεε μεγάλη εἶναι ἡ ὄψις, καλέσας Ὑστάσπεα, καὶ ἀπολαβὼν μοῦνον, 15 εἶπε· "Ὑστασπες, παῖς σὸς ἐπιβουλεύων ἐμοί τε καὶ τῇ ἐμῇ ἀρχῇ ἑάλωκε· ὡς δὲ ἀτρεκέως ταῦτα οἶδα, ἐγὼ σημανέω. ἐμεῦ θεοὶ κήδονται, καί μοι πάντα προδεικνύουσι τὰ ἐπιφερόμενα· ἤδη ὦν ἐν τῇ παροιχομένῃ νυκτὶ εὕδων, εἶδον τῶν σῶν παίδων τὸν πρεσβύτατον ἔχοντα ἐπὶ τῶν ὤμων πτέρυγας· 20 καὶ τουτέων τῇ μὲν τὴν Ἀσίην, τῇ δὲ τὴν Εὐρώπην ἐπισκιάζειν. οὔκων ἐστὶ μηχανὴ ἀπὸ τῆς ὄψιος ταύτης οὐδεμία, τὸ μὴ κεῖνον ἐπιβουλεύειν ἐμοί. σὺ τοίνυν τὴν ταχίστην πορεύεο ὀπίσω ἐς Πέρσας, καὶ ποίεε ὅκως, ἐπεὰν ἐγὼ τάδε καταστρεψάμενος ἔλθω ἐκεῖ, ὥς μοι καταστήσῃς τὸν παῖδα ἐς 25 ἔλεγχον."

Κῦρος μὲν δοκέων Δαρεῖόν οἱ ἐπιβουλεύειν, ἔλεγε τάδε· τῷ δὲ ὁ δαίμων προέφαινε, ὡς αὐτὸς μὲν τελευτήσειν αὐτοῦ ταύτῃ μέλλοι, ἡ δὲ βασιληΐη αὐτοῦ περιχωρέοι ἐς Δαρεῖον. Ἀμείβεται οἱ δὴ ὧν ὁ Ὑστάσπης τοῖσδε· "Ὦ βασιλεῦ, μὴ 30 εἴη ἀνὴρ Πέρσης γεγονὼς, ὅστις τοι ἐπιβουλεύσει· εἰ δ' ἔστι, ἀπόλοιτο ὡς τάχιστα· ὃς ἀντὶ μὲν δούλων, ἐποίησας ἐλευθέρους Πέρσας εἶναι· ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων, ἄρχειν ἁπάντων. εἰ δέ τίς τοι ὄψις ἀπαγγέλλει παῖδα τὸν ἐμὸν νεώτερα βουλεύειν περὶ σέο, ἐγώ τοι παραδίδωμι χρῆσθαι 35 αὐτῷ τοῦτο ὅ τι σὺ βούλεαι." Ὑστάσπης μὲν τούτοισι ἀμειψάμενος, καὶ διαβὰς τὸν Ἀράξεα, ἤιε ἐς Πέρσας, φυλάξων Κύρῳ τὸν παῖδα Δαρεῖον.

Κῦρος δὲ προελθὼν ἀπὸ τοῦ Ἀράξεω ἡμέρης ὁδὸν, ἐποίεε τὰς Κροίσου ὑποθήκας. μετὰ δὲ ταῦτα, Κύρου τε καὶ Περ- 40 σέων τοῦ καθαροῦ ατρατοῦ ἀπελάσαντος ὀπίσω ἐπὶ τὸν

Ἀράξεα, λειφθέντος δὲ τοῦ ἀχρηίου, ἐπελθοῦσα τῶν Μασσαγετέων τριτημορὶς τοῦ στρατοῦ, τούς τε λειφθέντας τῆς Κύρου στρατιῆς ἐφόνευε ἀλεξομένους, καὶ τὴν προκειμένην ἰδόντες ἄεικα, ὡς ἐχειρώσαντο τοὺς ἐναντίους, κλιθέντες δαίνυντο· πληρωθέντες δὲ φορβῆς καὶ οἴνου, εὗδον. οἱ δὲ Πέρσαι ἐπελθόντες πολλοὺς μέν σφεων ἐφόνευσαν, πολλῷ δ' ἔτι πλεῦνας ἐζώγρησαν, καὶ ἄλλους, καὶ τὸν τῆς βασιληΐης Τομύριος παῖδα, στρατηγέοντα Μασσαγετέων, τῷ οὔνομα ἦν Σπαργαπίσης.

Ἡ δὲ, πυθομένη τά τε περὶ τὴν στρατιὴν γεγονότα καὶ τὰ περὶ τὸν παῖδα, πέμπουσα κήρυκα παρὰ Κῦρον, ἔλεγε τάδε· "Ἄπληστε αἵματος Κῦρε, μηδὲν ἐπαρθῇς τῷ γεγονότι τῷδε πρήγματι, εἰ ἀμπελίνῳ καρπῷ, τῷ περ αὐτοὶ ἐμπιπλάμενοι μαίνεσθε οὕτω, ὥστε κατιόντος τοῦ οἴνου ἐς τὸ σῶμα, ἐπαναπλώειν ὑμῖν ἔπεα κακὰ, τοιούτῳ φαρμάκῳ δολώσας, ἐκράτησας παιδὸς τοῦ ἐμοῦ, ἀλλ' οὐ μάχῃ κατὰ τὸ καρτερόν. νῦν ὦν μευ εὖ παραινεούσης ὑπόλαβε τὸν λόγον. ἀποδούς μοι τὸν παῖδα, ἄπιθι ἐκ τῆσδε τῆς χώρης ἀζήμιος, Μασσαγετέων τριτημορίδι τοῦ στρατοῦ κατυβρίσας. εἰ δὲ μὴ ταῦτα σὺ ποιήσεις, ἥλιον ἐπόμνυμί τοι τὸν Μασσαγετέων δεσπότην, ἢ μὴν σὲ ἐγὼ, καὶ ἄπληστον ἐόντα, αἵματος κορέσω."

Κῦρος μέν νυν τῶν ἐπέων οὐδένα τουτέων ἀνενειχθέντων ἐποιέετο λόγον. ὁ δὲ τῆς βασιληΐης Τομύριος παῖς Σπαργαπίσης, ὡς μιν ὅ τε οἶνος ἀνῆκε, καὶ ἔμαθε ἵνα ἦν κακοῦ, δεηθεὶς Κύρου ἐκ τῶν δεσμῶν λυθῆναι, ἔτυχε· ὡς δὲ ἐλύθη τε τάχιστα καὶ τῶν χειρῶν ἐκράτησε, διεργάζεται ἑωυτόν. καὶ δὴ οὗτος μὲν τρόπῳ τοιούτῳ τελευτᾷ.

Τόμυρις δὲ, ὡς οἱ ὁ Κῦρος οὐκ ἐσήκουσε, συλλέξασα πᾶσαν τὴν ἑωυτῆς δύναμιν, συνέβαλε Κύρῳ. ταύτην τὴν μάχην, ὅσαι δὴ βαρβάρων ἀνδρῶν μάχαι ἐγένοντο, κρίνω ἰσχυροτάτην γενέσθαι· καὶ δὴ καὶ πυνθάνομαι οὕτω τοῦτο γενόμενον. πρῶτα μὲν γὰρ λέγεται αὐτοὺς διαστάντας ἐς ἀλλήλους τοξεύειν· μετὰ δὲ, ὡς σφι τὰ βέλεα ἐξετετόξευτο, συμπεσόντας τῇσι αἰχμῇσί τε καὶ τοῖσι ἐγχειριδίοισι συνέχεσθαι· χρόνον τε δὴ ἐπὶ πολλὸν συνεστάναι μαχομένους, καὶ οὐδετέρους ἐθέλειν φεύγειν· τέλος δὲ, οἱ Μασσαγέται περιεγενέατο. ἥ τε δὴ πολλὴ τῆς Περσικῆς στρατιῆς αὐτοῦ ταύτῃ διεφθάρη, καὶ δὴ καὶ αὐτὸς Κῦρος τελευτᾷ, βασιλεύσας τὰ πάντα ἑνὸς δέοντα τριήκοντα ἔτεα. ἀσκὸν δὲ πλήσασα αἵματος ἀνθρωπηΐου Τόμυρις, ἐζήτεε ἐν τοῖσι τεθνεῶσι τῶν Περσέων τὸν Κύρου νέκυν. ὡς δὲ εὗρε, ἐνάπηκε αὐτοῦ τὴν κεφαλὴν ἐς τὸν ἀσκόν·

λυμαινομένη δὲ τῷ νεκρῷ ἐπέλεγε τάδε· "Σὺ μὲν ἐμὲ ζώουσάν τε καὶ νικῶσάν σε μάχῃ ἀπώλεσας, παῖδα τὸν ἐμὸν ἑλὼν δόλῳ· σὲ δ' ἐγώ, κατάπερ ἠπείλησα, αἵματος κορέσω." Τὰ μὲν δὴ κατὰ τὴν Κύρου τελευτὴν τοῦ βίου, πολλῶν λόγων λεγομένων, ὅδε μοι ὁ πιθανώτατος εἴρηται. 5

XI. *Customs and usages of the Egyptians.* (II. 1. 35—42. 47, 48. 65—70. 73. 76—85.)

ΤΕΛΕΥΤΗΣΑΝΤΟΣ δὲ Κύρου, παρέλαβε τὴν βασιληΐην Καμβύσης, Κύρου ἐὼν παῖς καὶ Κασσανδάνης, τῆς Φαρνάσπεω 10 θυγατρός· τῆς προαποθανούσης, Κῦρος αὐτός τε μέγα πένθος ἐποιήσατο, καὶ τοῖσι ἄλλοισι προεῖπε πᾶσι, τῶν ἦρχε, πένθος ποιέεσθαι. ταύτης δὲ τῆς γυναικὸς ἐὼν παῖς καὶ Κύρου Καμβύσης, Ἴωνας μὲν καὶ Αἰολέας ὡς δούλους πατρωΐους ἐόντας ἐνόμιζε· ἐπὶ δὲ Αἴγυπτον ἐποιέετο στρατηλασίην, ἄλλους τε 15 παραλαβὼν τῶν ἦρχε, καὶ δὴ καὶ Ἑλλήνων, τῶν ἐπεκράτεε.

ΈΡΧΟΜΑΙ δὲ περὶ Αἰγύπτου μηκυνέων τὸν λόγον, ὅτι πλεῖστα θωυμάσια ἔχει ἢ ἄλλη πᾶσα χώρη, καὶ ἔργα λόγου μέζω παρέχεται πρὸς πᾶσαν χώρην· τούτων εἵνεκα πλέω περὶ αὐτῆς εἰρήσεται. Αἰγύπτιοι ἅμα τῷ οὐρανῷ τῷ κατὰ σφέας 20 ἐόντι ἑτεροίῳ, καὶ τῷ ποταμῷ φύσιν ἀλλοίην παρεχομένῳ ἢ οἱ ἄλλοι ποταμοί, τὰ πολλὰ πάντα ἔμπαλιν τοῖσι ἄλλοισι ἀνθρώποισι ἐστήσαντο ἤθεά τε καὶ νόμους. ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι· οἱ δὲ ἄνδρες, κατ' οἴκους ἐόντες, ὑφαίνουσι. ὑφαίνουσι δὲ οἱ μὲν ἄλλοι, ἄνω τὴν κρόκην ὠθέ- 25 οντες, Αἰγύπτιοι δὲ, κάτω. τὰ ἄχθεα οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλέων φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. ἱρᾶται γυνὴ μὲν οὐδεμία οὔτε ἔρσενος θεοῦ, οὔτε θηλέης· ἄνδρες δὲ, πάντων τε καὶ πασέων. τρέφειν τοὺς τοκέας τοῖσι μὲν παισὶ οὐδεμία ἀνάγκη, μὴ βουλομένοισι· τῇσι δὲ θυγατράσι πᾶσα 30 ἀνάγκη, καὶ μὴ βουλομένῃσι.

Οἱ ἱρέες θεῶν τῇ μὲν ἄλλῃ κομέουσι· ἐν Αἰγύπτῳ δὲ, ξυρεῦνται. τοῖσι ἄλλοισι ἀνθρώποισι νόμος, ἅμα κήδεϊ κεκάρθαι τὰς κεφαλὰς τοὺς μάλιστα ἱκνέεται· Αἰγύπτιοι δὲ ὑπὸ τοὺς θανάτους ἀνιεῖσι τὰς τρίχας αὔξεσθαι, τάς τε ἐν τῇ κεφαλῇ 35 καὶ τῷ γενείῳ, τέως ἐξυρημένοι. τοῖσι μὲν ἄλλοισι ἀνθρώποισι χωρὶς θηρίων δίαιτα ἀποκέκριται· Αἰγυπτίοισι δὲ ὁμοῦ θηρίοισι ἡ δίαιτά ἐστι. ἀπὸ πυρέων καὶ κριθέων ἄλλοι ζώουσι· Αἰγυπτίων δὲ τῷ ποιευμένῳ ἀπὸ τούτων τὴν ζόην, ὄνειδος μέγιστόν ἐστι· ἀλλὰ ἀπὸ ὀλυρέων ποιεῦνται σιτία, τὰς ζειὰς μετεξέτεροι 40 καλέουσι. φυρῶσι τὸ μὲν σταῖς τοῖσι ποσί· τὸν δὲ πηλὸν

τῇσι χερσὶ, καὶ τὴν κόπρον ἀναιρέονται[1]. εἵματα, τῶν μὲν ἀνδρῶν ἕκαστος ἔχει δύο· τῶν δὲ γυναικῶν ἓν ἑκάστη. τῶν ἱστίων τοὺς κρίκους καὶ κάλους, οἱ μὲν ἄλλοι ἔξωθεν προσδέουσι· Αἰγύπτιοι δὲ, ἔσωθεν. γράμματα γράφουσι καὶ λο-
5 γίζονται ψήφοισι, Ἕλληνες μὲν, ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα· Αἰγύπτιοι δὲ, ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά· καὶ ποιεῦντες ταῦτα, αὐτοὶ μέν φασι ἐπὶ δεξιὰ ποιέειν, Ἕλληνας δὲ ἐπ' ἀριστερά. διφασίοισι δὲ γράμμασι χρέωνται· καὶ τὰ μὲν αὐτῶν, ἱρά· τὰ δὲ, δημοτικὰ καλέεται.

10 Θεοσεβέες δὲ περισσῶς ἐόντες μάλιστα πάντων ἀνθρώπων, νόμοισι τοιοῖσίδε χρέωνται. Ἐκ χαλκέων ποτηρίων πίνουσι, διασμέωντες ἀνὰ πᾶσαν ἡμέρην· οὐκ ὁ μὲν, ὁ δ' οὔ, ἀλλὰ πάντες. εἵματα δὲ λίνεα φορέουσι, αἰεὶ νεόπλυτα· ἐπιτηδεύοντες τοῦτο μάλιστα. Οἱ δὲ ἱρέες ξυρεῦνται πᾶν τὸ σῶμα διὰ
15 τρίτης ἡμέρης, ἵνα μήτε φθεὶρ μήτε ἄλλο μυσαρὸν μηδὲν ἐγγίνηταί σφι θεραπεύουσι τοὺς θεούς. ἐσθῆτα δὲ φορέουσι οἱ ἱρέες λινέην μούνην, καὶ ὑποδήματα βύβλινα· ἄλλην δέ σφι ἐσθῆτα οὐκ ἔξεστι λαβεῖν, οὐδὲ ὑποδήματα ἄλλα. λοῦνται δὲ δὶς τῆς ἡμέρης ἑκάστης ψυχρῷ, καὶ δὶς ἑκάστης νυκτός.
20 ἄλλας τε θρησκίας ἐπιτελέουσι μυρίας, ὡς εἰπεῖν λόγῳ. πάσχουσι δὲ καὶ ἀγαθὰ οὐκ ὀλίγα. οὔτε τι γὰρ τῶν οἰκηΐων τρίβουσι, οὔτε δαπανέωνται· ἀλλὰ καὶ σιτία σφί ἐστι ἱρὰ πεσσόμενα, καὶ κρεῶν βοέων καὶ χηνέων πλῆθός τι ἑκάστῳ γίνεται πολλὸν, ἡμέρης ἑκάστης· δίδοται δέ σφι καὶ οἶνος
25 ἀμπέλινος. ἰχθύων δὲ οὔ σφι ἔξεστι πάσασθαι. κυάμους δὲ οὔτε τι μάλα σπείρουσι Αἰγύπτιοι ἐν τῇ χώρῃ, τούς τε γενομένους οὔτε τρώγουσι, οὔτε ἕψοντες πατέονται. οἱ δὲ δὴ ἱρέες οὐδὲ ὁρέοντες ἀνέχονται, νομίζοντες οὐ καθαρόν μιν εἶναι ὅσπριον. ἱρᾶται δὲ οὐκ εἷς ἑκάστου τῶν θεῶν, ἄλλα πολλοὶ,
30 τῶν εἷς ἐστι ἀρχιέρεως· ἐπεὰν δέ τις ἀποθάνῃ, τούτου ὁ παῖς ἀντικατίσταται.

Τοὺς δὲ βοῦς τοὺς ἔρσενας τοῦ Ἐπάφου εἶναι νομίζουσι, καὶ τούτου εἵνεκα δοκιμάζουσι αὐτοὺς ὧδε. τρίχα ἢν καὶ μίαν ἴδηται ἐπεοῦσαν μέλαιναν, οὐ καθαρὸν εἶναι νομίζει.
35 δίζηται δὲ ταῦτα ἐπὶ τούτῳ τεταγμένος τῶν τις ἱρέων, καὶ ὀρθοῦ ἑστεῶτος τοῦ κτήνεος καὶ ὑπτίου, καὶ τὴν γλῶσσαν ἐξειρύσας, εἰ καθαρὴ τῶν προκειμένων σημηΐων, τὰ ἐγὼ ἐν ἄλλῳ λόγῳ ἐρέω. κατορᾷ δὲ καὶ τὰς τρίχας τῆς οὐρῆς, εἰ κατὰ φύσιν ἔχει πεφυκυίας. ἢν δὲ τουτέων πάντων ᾖ καθαρὸς,

[1] The Egyptians, like the Israelites, practised circumcision.

σημαίνεται βύβλῳ περὶ τὰ κέρεα εἰλίσσων· καὶ ἔπειτα γῆν σημαντρίδα ἐπιπλάσας, ἐπιβάλλει τὸν δακτύλιον· καὶ οὕτω ἀπάγουσι. ἀσήμαντον δὲ θύσαντι θάνατος ἡ ζημίη ἐπικέεται. δοκιμάζεται μέν νυν τὸ κτῆνος τρόπῳ τοιῷδε.

Θυσίη δέ σφι ἥδε κατέστηκε. ἀγαγόντες τὸ σεσημασμένον κτῆνος πρὸς τὸν βωμὸν, ὅκου ἂν θύωσι, πυρὴν καίουσι. ἔπειτα δὲ ἐπ' αὐτοῦ οἶνον κατὰ τοῦ ἱρηΐου ἐπισπείσαντες, καὶ ἐπικαλέσαντες τὸν θεὸν, σφάζουσι· σφάξαντες δὲ, ἀποτάμνουσι τὴν κεφαλήν. σῶμα μὲν δὴ τοῦ κτήνεος δείρουσι· κεφαλῇ δὲ κείνῃ πολλὰ καταρησάμενοι, φέρουσι, τοῖσι μὲν ἂν ᾖ ἀγορὴ, καὶ Ἕλληνές σφισι ἔωσι ἐπιδήμιοι ἔμποροι, οἱ δὲ φέροντες ἐς τὴν ἀγορὴν, ἀπ' ὧν ἔδοντο· τοῖσι δὲ ἂν μὴ παρέωσι Ἕλληνες, οἱ δ' ἐκβάλλουσι ἐς τὸν ποταμόν. καταρέονται δὲ, τάδε λέγοντες, τῇσι κεφαλῇσι· "εἴ τι μέλλοι ἢ σφίσι τοῖσι θύουσι, ἢ Αἰγύπτῳ τῇ συναπάσῃ κακὸν γενέσθαι, ἐς κεφαλὴν ταύτην τραπέσθαι." Κατὰ μέν νυν τὰς κεφαλὰς τῶν θυομένων κτηνέων, καὶ τὴν ἐπίσπεισιν τοῦ οἴνου, πάντες Αἰγύπτιοι νόμοισι τοῖσι αὐτοῖσι χρέωνται ὁμοίως ἐς πάντα τὰ ἱρά· καὶ, ἀπὸ τούτου τοῦ νόμου, οὐδὲ ἄλλου οὐδενὸς ἐμψύχου κεφαλῆς γεύσεται Αἰγυπτίων οὐδείς.

Ἡ δὲ δὴ ἐξαίρεσις τῶν ἱρῶν καὶ ἡ καῦσις, ἄλλη περὶ ἄλλο ἱρόν σφι κατέστηκε. τὴν δ' ὧν μεγίστην τε δαίμονα ἥγηνται εἶναι, καὶ μεγίστην οἱ ὀρτὴν ἀνάγουσι, ταύτην ἔρχομαι ἐρέων. ἐπεὰν ἀποδείρωσι τὸν βοῦν, κατευξάμενοι, κοιλίην μὲν κεινὴν πᾶσαν ἐξ ὧν εἷλον, σπλάγχνα δὲ αὐτοῦ λείπουσι ἐν τῷ σώματι καὶ τὴν πιμελήν· σκέλεα δὲ ἀποτάμνουσι, καὶ τὴν ὀσφὺν ἄκρην, καὶ τοὺς ὤμους τε καὶ τὸν τράχηλον. ταῦτα δὲ ποιήσαντες, τὸ ἄλλο σῶμα τοῦ βοὸς πιμπλᾶσι ἄρτων καθαρῶν, καὶ μέλιτος, καὶ ἀσταφίδος, καὶ σύκων, καὶ λιβανωτοῦ, καὶ σμύρνης, καὶ τῶν ἄλλων θυωμάτων. πλήσαντες δὲ τούτων, καταγίζουσι, ἔλαιον ἄφθονον καταχέοντες. προνηστεύσαντες δὲ, θύουσι. καιομένων δὲ τῶν ἱρῶν, τύπτονται πάντες· ἐπεὰν δὲ ἀποτύψωνται, δαῖτα προτίθενται τὰ ἐλίποντο τῶν ἱρῶν.

Τοὺς μέν νυν καθαροὺς βοῦς τοὺς ἔρσενας καὶ τοὺς μόσχους οἱ πάντες Αἰγύπτιοι θύουσι· τὰς δὲ θηλέας οὔ σφι ἔξεστι θύειν, ἀλλὰ ἱραί εἰσι τῆς Ἴσιος. τὸ γὰρ τῆς Ἴσιος ἄγαλμα ἐὸν γυναικήϊον, βούκερών ἐστι, κατάπερ Ἕλληνες τὴν Ἰοῦν γράφουσι· καὶ τὰς βοῦς τὰς θηλέας Αἰγύπτιοι πάντες ὁμοίως σέβονται προβάτων πάντων μάλιστα μακρῷ. τῶν εἵνεκα οὔτ' ἀνὴρ Αἰγύπτιος, οὔτε γυνὴ, ἄνδρα Ἕλληνα φιλήσειε ἂν τῷ στόματι, οὐδὲ μαχαίρῃ ἀνδρὸς Ἕλληνος χρήσεται, οὐδ' ὀβε-

λοῖσι, οὐδὲ λέβητι, οὐδὲ κρέως καθαροῦ βοὸς διατετμημένου Ἑλληνικῇ μαχαίρῃ γεύσεται. Θάπτουσι δὲ τοὺς ἀποθνήσκοντας βοῦς, τρόπον τόνδε. τὰς μὲν θηλέας ἐς τὸν ποταμὸν ἀπιᾶσι· τοὺς δὲ ἔρσενας κατορύσσουσι ἕκαστοι ἐν τοῖσι προ-
5 αστείοισι, τὸ κέρας τὸ ἕτερον ἢ καὶ ἀμφότερα ὑπερέχοντα, σημηΐου εἵνεκε. ἐπεὰν δὲ σαπῇ, καὶ προσίῃ ὁ τεταγμένος χρόνος, ἀπικνέεται ἐς ἑκάστην πόλιν βάρις ἐκ τῆς Προσωπίτιδος καλευμένης νήσου. ἡ δ' ἔστι μὲν ἐν τῷ Δέλτα, περίμετρον δὲ αὐτῆς εἰσὶ σχοῖνοι ἐννέα. ἐν ταύτῃ ὦν τῇ Προσωπίτιδι
10 νήσῳ ἔνεισι μὲν καὶ ἄλλαι πόλιες συχναί· ἐκ τῆς δὲ αἱ βάρις παραγίνονται ἀναιρησόμεναι τὰ ὀστέα τῶν βοῶν, οὔνομα τῇ πόλι Ἀτάρβηχις· ἐν δ' αὐτῇ Ἀφροδίτης ἱρὸν ἅγιον ἵδρυται. ἐκ ταύτης τῆς πόλιος πλανέονται πολλοὶ ἄλλοι ἐς ἄλλας πόλις· ἀνορύξαντες δὲ τὰ ὀστέα, ἀπάγουσι καὶ θάπτουσι ἐς ἕνα
15 χῶρον πάντες. κατὰ ταὐτὰ δὲ τοῖσι βουσὶ καὶ τἄλλα κτήνεα θάπτουσι ἀποθνήσκοντα· καὶ γὰρ περὶ ταῦτα οὕτω σφι νενομοθέτηται· κτείνουσι γὰρ δὴ οὐδὲ ταῦτα.

Ὅσοι μὲν δὴ Διὸς Θηβαιέος ἵδρυνται ἱρὸν, ἢ νομοῦ τοῦ Θηβαίου εἰσὶ, οὗτοι μέν νυν πάντες ὀΐων ἀπεχόμενοι, αἶγας
20 θύουσι. θεοὺς γὰρ δὴ οὐ τοὺς αὐτοὺς ἅπαντες ὁμοίως Αἰγύπτιοι σέβονται, πλὴν Ἴσιός τε καὶ Ὀσίριος, τὸν δὴ Διόνυσον εἶναι λέγουσι· τούτους δὲ ὁμοίως ἅπαντες σέβονται. ὅσοι δὲ τοῦ Μένδητος ἔκτηνται ἱρὸν, ἢ νομοῦ τοῦ Μενδησίου εἰσὶ, οὗτοι δὲ αἰγῶν ἀπεχόμενοι, ὄϊς θύουσι. Θηβαῖοι μέν νυν,
25 καὶ ὅσοι διὰ τούτους ὀΐων ἀπέχονται, διὰ τάδε λέγουσι τὸν νόμον τόνδε σφι τεθῆναι· "Ἡρακλέα θελῆσαι πάντως ἰδέσθαι τὸν Δία, καὶ τὸν οὐκ ἐθέλειν ὀφθῆναι ὑπ' αὐτοῦ. τέλος δὲ, ἐπεί τε λιπαρέειν τὸν Ἡρακλέα, τὸν Δία μηχανήσασθαι, κριὸν ἐκδείραντα, προέχεσθαί τε τὴν κεφαλὴν ἀποταμόντα τοῦ
30 κριοῦ, καὶ ἐνδύντα τὸ νάκος, οὕτω οἱ ἐωυτὸν ἐπιδέξαι." Ἀπὸ τούτου κριοπρόσωπον τοῦ Διὸς τῶγαλμα ποιεῦσι Αἰγύπτιοι· ἀπὸ δὲ Αἰγυπτίων, Ἀμμώνιοι, ἐόντες Αἰγυπτίων τε καὶ Αἰθιόπων ἄποικοι, καὶ φωνὴν μεταξὺ ἀμφοτέρων νομίζοντες. δοκέειν δ' ἐμοὶ, καὶ τὸ οὔνομα Ἀμμώνιοι ἀπὸ τοῦδέ σφι τὴν
35 ἐπωνυμίην ἐποιήσαντο· Ἀμμοῦν γὰρ Αἰγύπτιοι καλέουσι τὸν Δία. τοὺς δὲ κριοὺς οὐ θύουσι Θηβαῖοι, ἀλλ' εἰσί σφι ἱροὶ διὰ τοῦτο. μιῇ δὲ ἡμέρῃ τοῦ ἐνιαυτοῦ, ἐν ὀρτῇ τοῦ Διὸς, κριὸν ἕνα κατακόψαντες καὶ ἀποδείραντες, κατὰ τωὐτὸ ἐνδύουσι τῶγαλμα τοῦ Διὸς, καὶ ἔπειτα ἄλλο ἄγαλμα Ἡρακλέος προσ-
40 άγουσι πρὸς αὐτό. ταῦτα δὲ ποιήσαντες, τύπτονται οἱ περὶ τὸν ἱρὸν ἅπαντες τὸν κριὸν, καὶ ἔπειτα ἐν ἱρῇ θήκῃ θάπτουσι αὐτόν.

Ὑν δὲ Αἰγύπτιοι μιαρὸν ἥγηνται θηρίον εἶναι, καὶ τοῦτο μὲν, ἤν τις ψαύσῃ αὐτῶν παριὼν ὑὸς, αὐτοῖσι ἱματίοισι ἀπ' ὧν ἔβαψε ἑωυτὸν, βὰς ἐπὶ τὸν ποταμόν· τοῦτο δὲ, οἱ συβῶται, ἐόντες Αἰγύπτιοι ἐγγενέες, ἐς ἱρὸν οὐδὲν τῶν ἐν Αἰγύπτῳ ἐσέρχονται μοῦνοι πάντων· οὐδέ σφι ἐκδίδοσθαι θυγατέρα 5 οὐδεὶς ἐθέλει, οὐδ' ἄγεσθαι ἐξ αὐτέων· ἀλλ' ἐκδίδονταί τε οἱ συβῶται καὶ ἄγονται ἐξ ἀλλήλων. τοῖσι μέν νυν ἄλλοισι θεοῖσι θύειν ὗς οὐ δικαιεῦσι Αἰγύπτιοι· Σελήνῃ δὲ καὶ Διονύσῳ μούνοισι, τοῦ αὐτοῦ χρόνου, τῇ αὐτῇ πανσελήνῳ, τοὺς ὗς θύσαντες, πατέονται τῶν κρεῶν. διότι δὲ τοὺς ὗς ἐν μὲν 10 τῇσι ἄλλῃσι ὀρτῇσι ἀπεστυγήκασι, ἐν δὲ ταύτῃ θύουσι, ἔστι μὲν λόγος περὶ αὐτοῦ ὑπ' Αἰγυπτίων λεγόμενος· ἐμοὶ μέντοι ἐπισταμένῳ οὐκ εὐπρεπέστερός ἐστι λέγεσθαι. θυσίη δὲ ἥδε τῶν ὑῶν τῇ Σελήνῃ ποιέεται· ἐπεὰν θύσῃ, τὴν οὐρὴν ἄκρην καὶ τὸν σπλῆνα καὶ τὸν ἐπίπλοον συνθεὶς ὁμοῦ, κατ' ὧν ἐκά- 15 λυψε πάσῃ τοῦ κτήνεος τῇ πιμελῇ τῇ περὶ τὴν νηδὺν γινομένῃ· καὶ ἔπειτα καταγίζει πυρί. τὰ δὲ ἄλλα κρέα σιτέονται ἐν τῇ πανσελήνῳ, ἐν τῇ ἂν τὰ ἱρὰ θύσωσι· ἐν ἄλλῃ δὲ ἡμέρῃ οὐκ ἂν ἔτι γευσαίατο. οἱ δὲ πένητες αὐτῶν ὑπ' ἀσθενείης βίου σταιτίνας πλάσαντες ὗς, καὶ ὀπτήσαντες ταύτας, θύουσι. 20

Τῷ δὲ Διονύσῳ, τῆς ὀρτῆς τῇ δορπίῃ, χοῖρον πρὸ τῶν θυρέων σφάξας ἕκαστος, διδοῖ ἀποφέρεσθαι τὸν χοῖρον αὐτῷ τῷ ἀποδομένῳ τῶν συβωτέων. τὴν δὲ ἄλλην ἀνάγουσι ὀρτὴν τῷ Διονύσῳ οἱ Αἰγύπτιοι, πλὴν χορῶν, κατὰ ταὐτὰ σχεδὸν πάντα Ἕλλησι. 25

Ἐοῦσα δὲ Αἴγυπτος ὅμουρος τῇ Λιβύῃ, οὐ μάλα θηριώδης ἐστί. τὰ δὲ ἐόντα σφι ἅπαντα ἱρὰ νενόμισται· καὶ τὰ μὲν, σύντροφα αὐτοῖσι τοῖσι ἀνθρώποισι· τὰ δὲ, οὔ. τῶν δὲ εἵνεκεν ἀνεῖται τὰ ἱρὰ, εἰ λέγοιμι, καταβαίην ἂν τῷ λόγῳ ἐς τὰ θεῖα πρήγματα, τὰ ἐγὼ φεύγω μάλιστα ἀπηγέεσθαι. τὰ δὲ καὶ 30 εἵρηκα αὐτῶν ἐπιψαύσας, ἀναγκαίῃ καταλαμβανόμενος εἶπον. Νόμος δέ ἐστι περὶ τῶν θηρίων ὧδε ἔχων. μελεδωνοὶ ἀποδεδέχαται τῆς τροφῆς χωρὶς ἑκάστων, καὶ ἔρσενες καὶ θήλεαι τῶν Αἰγυπτίων, τῶν παῖς παρὰ πατρὸς ἐκδέκεται τὴν τιμήν. οἱ δὲ ἐν τῇσι πόλισι ἕκαστοι εὐχὰς τάσδε σφι ἀποτελέουσι· 35 εὐχόμενοι τῷ θεῷ τοῦ ἂν ᾖ τὸ θηρίον, ξυροῦντες τῶν παιδίων ἢ πᾶσαν τὴν κεφαλὴν, ἢ τὸ ἥμισυ, ἢ τὸ τρίτον μέρος τῆς κεφαλῆς, ἱστᾶσι σταθμῷ πρὸς ἀργύριον τὰς τρίχας· τὸ δ' ἂν ἑλκύσῃ, τοῦτο τῇ μελεδωνῷ τῶν θηρίων διδοῖ. ἡ δ' ἀντ' αὐτοῦ τάμνουσα ἰχθῦς, παρέχει βορὴν τοῖσι θηρίοισι. τροφὴ 40 μὲν δὴ αὐτοῖσι τοιαύτη ἀποδέδεκται. Τὸ δ' ἄν τις τῶν θηρίων

τούτων ἀποκτείνῃ, ἢν μὲν ἑκὼν, θάνατος ἡ ζημίη· ἢν δὲ ἀέκων, ἀποτίνει ζημίην τὴν ἂν οἱ ἱρέες τάξωνται. ὃς δ' ἂν ἴβιν ἢ ἴρηκα ἀποκτείνῃ, ἤν τε ἑκὼν, ἤν τε ἀέκων, τεθνάναι ἀνάγκη.

Πυρκαϊῆς δὲ γενομένης, θεῖα πρήγματα καταλαμβάνει τοὺς αἰελούρους. οἱ μὲν γὰρ Αἰγύπτιοι διαστάντες φυλακὰς ἔχουσι τῶν αἰελούρων, ἀμελήσαντες σβεννύναι τὸ καιόμενον· οἱ δὲ αἰέλουροι, διαδύοντες καὶ ὑπερθρώσκοντες τοὺς ἀνθρώπους, ἐσάλλονται ἐς τὸ πῦρ. ταῦτα δὲ γινόμενα, πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει. ἐν ὑτέοισι δ' ἂν οἰκίοισι αἰέλουρος ἀποθάνῃ ἀπὸ τοῦ αὐτομάτου, οἱ ἐνοικέοντες πάντες ξυρέονται τὰς ὀφρύας μούνας· παρ' ὑτέοισι δ' ἂν κύων, πᾶν τὸ σῶμα καὶ τὴν κεφαλήν.

Ἀπάγονται δὲ οἱ αἰέλουροι ἀποθανόντες ἐς ἱρὰς στέγας, ἔνθα θάπτονται ταριχευθέντες ἐν Βουβάστι πόλι. τὰς δὲ κύνας ἐν τῇ ἑωυτῶν ἕκαστοι πόλι θάπτουσι ἐν ἱρῇσι θήκῃσι. ὡς δὲ αὕτως τῇσι κυσὶ οἱ ἰχνευταὶ θάπτονται. τὰς δὲ μυγαλὰς καὶ τοὺς ἴρηκας ἀπάγουσι ἐς Βουτοῦν πόλιν· τὰς δὲ ἴβις, ἐούσας ἱρὰς, ἐς Ἑρμέω πόλιν. τὰς δὲ ἄρκτους, ἐούσας σπανίας, καὶ τοὺς λύκους, οὐ πολλῷ τεῳ ἐόντας ἀλωπέκων μέζονας, αὐτοῦ θάπτουσι τῇ ἂν εὑρεθέωσι κείμενοι.

Τῶν δὲ κροκοδείλων φύσις ἐστὶ τοιήδε. τοὺς χειμεριωτάτους μῆνας τέσσερας ἐσθίει οὐδέν. ἐὸν δὲ τετράπουν, χερσαῖον καὶ λιμναῖόν ἐστι· τίκτει μὲν γὰρ ὠὰ ἐν γῇ, καὶ ἐκλέπει, καὶ τὸ πολλὸν τῆς ἡμέρης διατρίβει ἐν τῷ ξηρῷ, τὴν δὲ νύκτα πᾶσαν ἐν τῷ ποταμῷ· θερμότερον γὰρ δή ἐστι τὸ ὕδωρ τῆς τε αἰθρίης καὶ τῆς δρόσου. πάντων δὲ τῶν ἡμεῖς ἴδμεν θνητῶν, τοῦτο ἐξ ἐλαχίστου μέγιστον γίνεται. τὰ μὲν γὰρ ὠὰ, χηνέων οὐ πολλῷ μέζονα τίκτει· καὶ ὁ νεοσσὸς κατὰ λόγον τοῦ ὠοῦ γίνεται· αὐξανόμενος δὲ, γίνεται καὶ ἐς ἑπτακαίδεκα πήχεας, καὶ μέζων ἔτι. ἔχει δὲ ὀφθαλμοὺς μὲν ὑός, ὀδόντας δὲ μεγάλους καὶ χαυλιόδοντας, κατὰ λόγον τοῦ σώματος. γλῶσσαν δὲ μοῦνον θηρίων οὐκ ἔφυσε· οὐδὲ τὴν κάτω κινέει γνάθον, ἀλλὰ καὶ τοῦτο μοῦνον θηρίων τὴν ἄνω γνάθον προσάγει τῇ κάτω. ἔχει δὲ καὶ ὄνυχας καρτερούς, καὶ δέρμα λεπιδωτὸν, ἄῤῥηκτον ἐπὶ τοῦ νώτου. τυφλὸν δὲ ἐν ὕδατι, ἐν δὲ τῇ αἰθρίῃ ὀξυδερκέστατον. ἅτε δὴ ὢν ἐν ὕδατι δίαιταν ποιεύμενον, τὸ στόμα ἔνδοθεν φορέει πᾶν μεστὸν βδελλέων. τὰ μὲν δὴ ἄλλα ὄρνεα καὶ θηρία φεύγει μιν· ὁ δὲ τροχῖλος εἰρηναῖόν οἱ ἐστι, ἅτε ὠφελεομένῳ πρὸς αὐτοῦ. ἐπεὰν γὰρ ἐς τὴν γῆν ἐκβῇ ἐκ τοῦ ὕδατος ὁ κροκόδειλος, καὶ ἔπειτα χάνῃ, (ἔωθε γὰρ τοῦτο

ὡς ἐπίπαν ποιέειν πρὸς τὸν ζέφυρον,) ἐνθαῦτα ὁ τροχῖλος ἐσδύνων ἐς τὸ στόμα αὐτοῦ, καταπίνει τὰς βδέλλας· ὁ δὲ, ὠφελεύμενος ἥδεται, καὶ οὐδὲν σίνεται τὸν τροχῖλον.

Τοῖσι μὲν δὴ τῶν Αἰγυπτίων ἱροί εἰσι οἱ κροκόδειλοι· τοῖσι δ' οὔ, ἀλλ' ἅτε πολεμίους περιέπουσι. οἱ δὲ περί τε Θήβας 5 καὶ τὴν Μοίριος λίμνην οἰκέοντες, καὶ κάρτα ἥγηνται αὐτοὺς εἶναι ἱρούς. ἐκ πάντων δὲ ἕνα ἑκάτεροι τρέφουσι κροκόδειλον, δεδιδαγμένον εἶναι χειροήθεα· ἀρτήματά τε λίθινα χυτὰ καὶ χρύσεα ἐς τὰ ὦτα ἐνθέντες, καὶ ἀμφιδέας περὶ τοὺς προσθίους πόδας, καὶ σιτία ἀποτακτὰ διδόντες καὶ ἱρήϊα, καὶ περιέποντες 10 ὡς κάλλιστα ζώοντας· ἀποθανόντας δὲ ταριχεύοντες θάπτουσι ἐν ἱρῇσι θήκῃσι. οἱ δὲ περὶ Ἐλεφαντίνην πόλιν οἰκέοντες, καὶ ἐσθίουσι αὐτοὺς, οὐκ ἡγεόμενοι ἱροὺς εἶναι. Καλέονται δὲ οὐ κροκόδειλοι, ἀλλὰ χάμψαι. κροκοδείλους δὲ Ἴωνες ὠνόμασαν, εἰκάζοντες αὐτῶν τὰ εἴδεα τοῖσι παρὰ σφίσι γινομένοισι 15 κροκοδείλοισι τοῖσι ἐν τῇσι αἰμασιῇσι.

Ἄγραι δέ σφεων πολλαὶ κατεστέασι, καὶ παντοῖαι· ἡ δ' ὦν ἐμοί γε δοκέει ἀξιωτάτη ἀπηγήσιος εἶναι, ταύτην γράφω. ἐπεὰν νῶτον ὑὸς δελεάσῃ περὶ ἄγκιστρον, μετίει ἐς μέσον τὸν ποταμόν· αὐτὸς δὲ ἐπὶ τοῦ χείλεος τοῦ ποταμοῦ ἔχων δέλφακα 20 ζωὴν, ταύτην τύπτει. ἐπακούσας δὲ τῆς φωνῆς ὁ κροκόδειλος, ἴεται κατὰ τὴν φωνήν· ἐντυχὼν δὲ τῷ νώτῳ, καταπίνει· οἱ δὲ, ἕλκουσι. ἐπεὰν δὲ ἐξελκυσθῇ ἐς γῆν, πρῶτον ἁπάντων ὁ θηρευτὴς πηλῷ κατ' ὦν ἔπλασε αὐτοῦ τοὺς ὀφθαλμούς· τοῦτο δὲ ποιήσας, κάρτα εὐπετέως τὰ λοιπὰ χειροῦται· μὴ ποιήσας δὲ 25 τοῦτο, σὺν πόνῳ.

Ἔστι δὲ καὶ ἄλλος ὄρνις ἱρὸς, τῷ οὔνομα φοῖνιξ· ἐγὼ μέν μιν οὐκ εἶδον, εἰ μὴ ὅσον γραφῇ· καὶ γὰρ δὴ καὶ σπάνιος ἐπιφοιτᾷ σφι, διὰ ἐτέων (ὡς Ἡλιουπολῖται λέγουσι) πεντακοσίων. φοιτᾷν δὲ τότε φασὶ, ἐπεάν οἱ ἀποθάνῃ ὁ πατήρ. ἔστι δὲ, εἰ 30 τῇ γραφῇ παρόμοιος, τοσόσδε καὶ τοιόσδε· τὰ μὲν αὐτοῦ χρυσόκομα τῶν πτερῶν, τὰ δὲ, ἐρυθρά· ἐς τὰ μάλιστα αἰετῷ περιήγησιν ὁμοιότατος, καὶ τὸ μέγαθος. Τοῦτον δὲ λέγουσι μηχανᾶσθαι τάδε, ἐμοὶ μὲν οὐ πιστὰ λέγοντες· ἐξ Ἀραβίης ὁρμεώμενον, ἐς τὸ ἱρὸν τοῦ Ἡλίου κομίζειν τὸν πατέρα, ἐν 35 σμύρνῃ ἐμπλάσσοντα, καὶ θάπτειν ἐν τοῦ Ἡλίου τῷ ἱρῷ. κομίζειν δὲ οὕτω· πρῶτον, τῆς σμύρνης ὠὸν πλάσσειν ὅσον τε δυνατός ἐστι φέρειν· μετὰ δὲ, πειρᾶσθαι αὐτὸ φορέοντα· ἐπεὰν δὲ ἀποπειρηθῇ, οὕτω δὴ κοιλήναντα τὸ ὠὸν, τὸν πατέρα ἐς αὐτὸ ἐντιθέναι, σμύρνῃ δὲ ἄλλῃ ἐμπλάσσειν τοῦτο κατ' ὅ τι 40 τοῦ ὠοῦ ἐγκοιλήνας ἐνέθηκε τὸν πατέρα· ἐσκειμένου δὲ τοῦ

πατρός, γίνεσθαι τωὐτὸ βάρος· ἐμπλάσαντα δὲ, κομίζειν μιν ἐπ' Αἰγύπτου ἐς τοῦ Ἡλίου τὸ ἱρόν. ταῦτα μὲν τοῦτον τὸν ὄρνιν λέγουσι ποιέειν.

Εἶδος δὲ τῆς μὲν ἴβιος τόδε. μέλαινα δεινῶς πᾶσα, σκέλεα
5 δὲ φορέει γεράνου, πρόσωπον δὲ ἐς τὰ μάλιστα ἐπίγρυπον, μέγαθος ὅσον κρέξ. τῶν μὲν δὴ μελαινέων, τῶν μαχομένων πρὸς τοὺς ὄφις, ἥδε ἰδέη. τῶν δ' ἐν ποσὶ μᾶλλον εἰλευμένων τοῖσι ἀνθρώποισι· (διξαὶ γὰρ δή εἰσι αἱ ἴβιες·) ψιλὴ τὴν κεφαλὴν, καὶ τὴν δειρὴν πᾶσαν· λευκὴ πτεροῖσι, πλὴν κεφαλῆς
10 καὶ τοῦ αὐχένος καὶ ἄκρων τῶν πτερύγων καὶ τοῦ πυγαίου ἄκρου· ταῦτα δὲ τὰ εἶπον πάντα, μέλαινά ἐστι δεινῶς· σκέλεα δὲ καὶ πρόσωπον, ἐμφερὴς τῇ ἐτέρῃ. τοῦ δὲ ὄφιος ἡ μορφὴ, οἵη περ τῶν ὕδρων. πτίλα δὲ οὐ πτερωτὰ φορέει, ἀλλὰ τοῖσι τῆς νυκτερίδος πτεροῖσι μάλιστά κη ἐμφερέστατα. Τοσαῦτα
15 μὲν θηρίων πέρι ἱρῶν εἰρήσθω.

Αὐτῶν δὲ δὴ Αἰγυπτίων, οἱ μὲν περὶ τὴν σπειρομένην Αἴγυπτον οἰκέουσι, μνήμην ἀνθρώπων πάντων ἐπασκέοντες μάλιστα, λογιώτατοί εἰσι μακρῷ τῶν ἐγὼ ἐς διάπειραν ἀπικόμην. Τρόπῳ δὲ ζόης τοιῷδε διαχρέωνται. Συρμαΐζουσι
20 τρεῖς ἡμέρας ἐπεξῆς μηνὸς ἑκάστου, ἐμέτοισι θηρώμενοι τὴν ὑγιείην καὶ κλύσμασι, νομίζοντες ἀπὸ τῶν τρεφόντων σιτίων πάσας τὰς νούσους τοῖσι ἀνθρώποισι γίνεσθαι. εἰσὶ μὲν γὰρ καὶ ἄλλως Αἰγύπτιοι μετὰ Λίβυας ὑγιηρέστατοι πάντων ἀνθρώπων, τῶν ὡρέων (δοκέειν ἐμοὶ) εἵνεκεν, ὅτι οὐ μεταλ-
25 λάσσουσι αἱ ὧραι. ἐν γὰρ τῇσι μεταβολῇσι τοῖσι ἀνθρώποισι αἱ νοῦσοι μάλιστα γίνονται, τῶν τε ἄλλων πάντων, καὶ δὴ καὶ τῶν ὡρέων μάλιστα. Ἀρτοφαγέουσι δὲ, ἐκ τῶν ὀλυρέων ποιεῦντες ἄρτους, τοὺς ἐκεῖνοι κυλλήστις ὀνομάζουσι. οἴνῳ δ' ἐκ κριθέων πεποιημένῳ διαχρέωνται· οὐ γάρ σφί εἰσι ἐν τῇ
30 χώρῃ ἄμπελοι. ἰχθύων δὲ τοὺς μὲν, πρὸς ἥλιον αὐήναντες, ὠμοὺς σιτέονται· τοὺς δὲ, ἐξ ἅλμης τεταριχευμένους. ὀρνίθων δὲ τούς τε ὄρτυγας, καὶ τὰς νήσσας, καὶ τὰ σμικρὰ τῶν ὀρνιθίων, ὠμὰ σιτέονται, προταριχεύσαντες. τὰ δὲ ἄλλα ὅσα ἢ ὀρνίθων ἢ ἰχθύων ἐστί σφι ἐχόμενα, χωρὶς ἢ ὀκόσοι
35 σφι ἱροὶ ἀποδεδέχαται, τοὺς λοιποὺς ὀπτοὺς καὶ ἑφθοὺς σιτέονται.

Ἐν δὲ τῇσι συνουσίῃσι, τοῖσι εὐδαίμοσι αὐτέων, ἐπεὰν ἀπὸ δείπνου γένωνται, περιφέρει ἀνὴρ νεκρὸν ἐν σορῷ ξύλινον πεποιημένον, μεμιμημένον ἐς τὰ μάλιστα καὶ γραφῇ καὶ ἔργῳ
40 μέγαθος ὅσον τε πάντη πηχυαῖον, ἢ δίπηχυν· δεικνὺς δὲ ἑκάστῳ τῶν συμποτέων, λέγει· "Ἐς τοῦτον ὁρέων, πῖνέ τε καὶ

τέρπεν· ἔσεαι γὰρ ἀποθανὼν τοιοῦτος." Ταῦτα μὲν παρὰ τὰ συμπόσια ποιεῦσι.

Πατρίοισι δὲ χρεώμενοι νόμοισι, ἄλλον οὐδένα ἐπικτέωνται. τοῖσι ἄλλα τε ἐπάξιά ἐστι νόμιμα, καὶ δὴ καὶ ἄεισμα ἓν ἐστι, Λίνος, ὅσπερ ἔν τε Φοινίκῃ ἀοίδιμός ἐστι καὶ ἐν Κύπρῳ, καὶ 5 ἄλλῃ· κατὰ μέντοι ἔθνεα οὔνομα ἔχει, συμφέρεται δὲ ὠὐτὸς εἶναι τὸν οἱ Ἕλληνες Λίνον ὀνομάζοντες ἀείδουσι. ὥστε πολλὰ μὲν καὶ ἄλλα ἀποθωυμάζειν με τῶν περὶ Αἴγυπτον ἐόντων, ἐν δὲ δὴ καὶ τὸν Λίνον ὁκόθεν ἔλαβον· φαίνονται δὲ ἀεί κοτε τοῦτον ἀείδοντες. ἔστι δὲ Αἰγυπτίστὶ ὁ Λίνος καλεύ- 10 μενος Μανέρως. ἔφασαν δέ μιν Αἰγύπτιοι τοῦ πρώτου βασιλεύσαντος Αἰγύπτου παῖδα μουνογενέα γενέσθαι· ἀποθανόντα δ' αὐτὸν ἄνωρον, θρήνοισι τούτοισι ὑπ' Αἰγυπτίων τιμηθῆναι· καὶ ἀοιδήν τε ταύτην πρώτην καὶ μούνην σφίσι γενέσθαι. 15

Συμφέρονται δὲ καὶ τόδε ἄλλο Αἰγύπτιοι Ἑλλήνων μούνοισι Λακεδαιμονίοισι. οἱ νεώτεροι αὐτέων τοῖσι πρεσβυτέροισι συντυγχάνοντες, εἴκουσι τῆς ὁδοῦ καὶ ἐκτράπονται· καὶ ἐπιοῦσι, ἐξ ἕδρης ὑπανιστέαται. Τόδε μέντοι ἄλλοισι Ἑλλήνων οὐδαμοῖσι συμφέρονται· ἀντὶ τοῦ προσαγορεύειν ἀλλήλους ἐν 20 τῇσι ὁδοῖσι, προσκυνέουσι κατιέντες μέχρι τοῦ γούνατος τὴν χεῖρα.

Ἐνδεδύκασι δὲ κιθῶνας λινέους, περὶ τὰ σκέλεα θυσανωτοὺς, οὓς καλέουσι καλασίρις· ἐπὶ τούτοισι δὲ εἰρίνεα εἵματα λευκὰ ἐπαναβληδὸν φορέουσι. οὐ μέν τοι ἔς γε τὰ ἱρὰ 25 ἐσφέρεται εἰρίνεα, οὐδὲ συγκαταθάπτεταί σφι· οὐ γὰρ ὅσιον. ὁμολογέουσι δὲ ταῦτα τοῖσι Ὀρφικοῖσι καλεομένοισι καὶ Βακχικοῖσι, ἐοῦσι δὲ Αἰγυπτίοισι, καὶ Πυθαγορείοισι. οὐδὲ γὰρ τούτων τῶν ὀργίων μετέχοντα ὅσιόν ἐστι ἐν εἰρινέοισι εἵμασι θαφθῆναι. ἔστι δὲ περὶ αὐτῶν ἱρὸς λόγος λεγόμενος. 30

Καὶ τάδε ἄλλα Αἰγυπτίουσί ἐστι ἐξευρημένα· μείς τε καὶ ἡμέρη ἑκάστη θεῶν ὅτευ ἐστί· καὶ τῇ ἕκαστος ἡμέρῃ γενόμενος, ὁτέοισι ἐγκυρήσει, καὶ ὅκως τελευτήσει, καὶ ὁκοῖός τις ἔσται. καὶ τούτοισι τῶν Ἑλλήνων οἱ ἐν ποιήσει γενόμενοι ἐχρήσαντο. Τέρατά τε πλέω σφι ἀνεύρηται ἢ τοῖσι ἄλλοισι ἅπασι ἀνθρώ- 35 ποισι. γενομένου γὰρ τέρατος, φυλάσσουσι γραφόμενοι τὠποβαῖνον· καὶ ἤν κοτε ὕστερον παραπλήσιον τούτῳ γένηται, κατὰ τωὐτὸ νομίζουσι ἀποβήσεσθαι.

Μαντικὴ δὲ αὐτοῖσι ὧδε διακέεται. ἀνθρώπων μὲν οὐδενὶ προσκέεται ἡ τέχνη, τῶν δὲ θεῶν μετεξετέροισι. καὶ γὰρ 40 Ἡρακλέος μαντήϊον αὐτόθι ἐστὶ, καὶ Ἀπόλλωνος, καὶ Ἀθη-

ναίης, καὶ Ἀρτέμιδος, καὶ Ἄρεος, καὶ Διός· καὶ, ὅγε μ
ἐν τιμῇ ἄγονται πάντων τῶν μαντηΐων, Λητοῦς ἐν
πόλι ἐστί. οὐ μέντοι αἵ γε μαντηΐαί σφι κατὰ τωὐτὸ
ἀλλὰ διάφοροί εἰσι.

5 Ἡ δὲ ἰητρικὴ κατὰ τάδε σφι δέδασται. μιῆς
ἕκαστος ἰητρός ἐστι, καὶ οὐ πλεόνων. πάντα δ' ἰητρ
πλέα. οἱ μὲν γὰρ, ὀφθαλμῶν ἰητροὶ κατεστέασι· οἱ δ
λῆς· οἱ δὲ, ὀδόντων· οἱ δὲ, τῶν κατὰ νηδύν· οἱ δὲ, τῶν ἀ
νούσων.

10 Θρῆνοι δὲ καὶ ταφαί σφεων, εἰσὶ αἵδε. τοῖσι ἂν
νηται ἐκ τῶν οἰκίων ἄνθρωπος, τοῦ τις καὶ λόγος ᾖ, ι
γένος πᾶν τὸ ἐκ τῶν οἰκίων τούτων κατ' ὧν ἐπλάσ
κεφαλὴν πηλῷ καὶ πὸ πρόσωπον. κἄπειτα ἐν τοῖσι
λιποῦσαι τὸν νεκρὸν, αὐταὶ ἀνὰ τὴν πόλιν στρωφ
15 τύπτονται ἐπεζωσμέναι, καὶ φαίνουσαι τοὺς μαζούς· σὺ
αἱ προσήκουσαι πᾶσαι. ἑτέρωθεν δὲ οἱ ἄνδρες τύ
ἐπεζωσμένοι καὶ οὗτοι. ἐπεὰν δὲ ταῦτα ποιήσωσι, οὕτ
ταρίχευσιν κομίζουσι.

NOTES.

[I. = Ionic.]

Page 1, § 1.

(P 1) 1

1. In the original work Herodotus is here reverting to the biography of Crœsus.—3. Ἐφεσίοισι. Ephesus was one of the twelve Ionian cities, situated about thirty-three miles south of Smyrna. Its remains are easily identified at the distance of two miles from *Aiasaluk*. It was famed for its temple of Aphrodite, one of the Seven Wonders of the World.—4. ἀνέθεσαν, *consecrated*. The object of the ancients in thus consecrating their towns was to enlist by force, as it were, the gods on their side, and prevent their departure. It was believed that, when a city was on the point of being taken, its guardian deities abandoned it. Ælian represents this step as having been taken at the suggestion of Pindar, a disaffected nephew of Crœsus.—6. ἔστι. Sch. supplies τὸ διάστημα. But cf. Gr. 658 (535, i) § 393, 1; and compare the French *Il est des hommes*, &c., and our "*it is* six miles," &c.—8. ἐν μέρει, *in turn*.—9. ἄλλοισι . . . . ἐπιφέρων, *charging some with one thing, and some with another*. —12. κατεστράφατο, I. for κατεστραμμένοι ἦσαν. D. 147.—13. ἐνθεῦτεν, I. for ἐντεῦθεν. D. 130, *d*.—15. Βίαντα. Bias, who was still living at the conquest of Ionia by the Persians, B.C. 544—539, was one of the Seven Wise Men of Greece.—16. Πιττακόν. This eminent legislator, also one of the Seven Wise Men, was elected Αἰσυμνήτης, or *President*, of Mitylēne, the chief city of Lesbos, B.C. 589; which office he held ten years; and died B.C. 569, more than eighty years old.—17. εἰ . . . . νεώτερον, *whether there was any news*. ‖ περί, *any where in*.—18. ἵππον . . . . μυρίην, *are taking ten thousand horse into their pay*.—21. αἴ γάρ (utinam), *O that*. —22. Λυδῶν παῖδας = Λυδούς. An Homeric expression. So V. 49, Ἰώνων παῖδας δούλους εἶναι.—24. οἰκότα, I. for ἐοικότα, *what is likely* to happen.

Page 2.

1. ἀρώμενοι. An *anacoluthon*. The passage is to be understood as if it ran thus: τί ἄλλο δοκέεις εὔχεσθαι νησιώτας, ἢ πυθομένους

(P. 2). σε νέας ἐπὶ σφίσι ναυπηγούμενον, ἀρᾶσθαι λαβεῖν Λυδοὺς ἐν θαλάσσῃ; *what else do you think the islanders feel, after having heard of your building ships to attack them, than an ardent desire to catch the Lydians at sea?* H., after writing ἤ, seems to have resolved πυθομένους into ἐπεὶ ἐπύθοντο, and then to have written ἀρώμενοι instead of ἀρᾶσθαι; the insertion of which adds strength to the discourse, because it expresses greater earnestness of desire than εὔχεσθαι.—2. οἰκημένων = οἰκούντων. So elsewhere in Hdt.; and so οἱ περὶ τὸν Ἄθων κατοικήμενοι, 7, 21. || δουλώσας ἔχεις; = *hast enslaved.* Cf. the Lat., occultum, subactum habeo, &c., and εἶχε καταστρεψάμενος, just below (l. 9).—3. ἐπιλόγῳ, *conclusion.*—4. προσφυέως, *àpropos, to the point.*—8. Κιλίκων καὶ Λυκίων. The Cilicians and Lycians, who inhabited the south-eastern and southern parts of Asia Minor, were in some degree protected by their position against the arms of Crœsus. The Lycians are mentioned in 173; the Cilicians, in VII. 91.—10. Λυδοί. The Lydians were subjects of Crœsus, but not subjects by conquest; but our author for the sake of completeness introduces them in his catalogue. The nations, now mentioned, occupied the whole of Asia Minor west of the Halys, except Lycia and Cilicia: the Lydians, Ionians, and Æolians, the western part; the Phrygians, the central; the Mysians, the north-western; the Mariandȳni, a small district in the north, between the Sangarius and Heraclea; the Paphlagonians, and the Thynian and Bithynian Thracians, the rest of the northern part; the Carians and Dorians, the south-western; and the Pamphylians, a district of the southern part. The Chalybes were first settled in Pontus, but were driven to the south by the Cimmerians, and in the time of Crœsus lived between Sinōpe and the Halys.—15. σοφισταί. Sophist was in the time of H. an honorable designation. It afterwards gradually assumed its reproachful character, as those who bore it became more and more mercenary. So falls to the ground one of Plutarch's charges.—16. ὡς . . . . ἀπικνέοιτο, *as each of them chanced to come;* that is, without previous concert with one another.—17. κελεύσασι, *who had requested* this of him.—18. κατὰ . . . . πρόφασιν, *on pretence of seeing the world,* or *of travelling for information.*—19. ἀναγκασθῇ, subj. for opt., 1306, *b* (952) § 806, 1, 2. || λῦσαι, *to repeal.* || ἔθετο· θεῖναι νόμους is used of the legislator who imposes laws upon others; θέσθαι νόμους of one who makes laws by which he himself is bound. || αὐτοί, *ipsi* = *by* or *of themselves.*—20. οὐκ οἷοί τε ἦσαν, *could not.*—21. τοὺς ἄν (= οὓς ἄν, *quoscunque*), *whatever.*—22. θῆται, the subj. because it depends upon χρήσεσθαι rather than on κατείχοντο.—24. Ἄμασιν. A king of Egypt who dethroned Apries. Herodotus gives an account of him in Bk II. 172; III. 10.—25. ἐξεινίζετο. There is a chronological difficulty about this visit, which Clinton proposes to obviate by the supposition that Solon visited Lydia about B.C. 570, in the lifetime of Alyattes, during the joint reign of Crœsus with his father. —30. ὡς . . . . ἦν, *as it suited his convenience; at his leisure* or *conve-*[illegible]*niens* (to be referred to σκεψάμενον). Gr. 1251 (924) § 828, 2.—33. γῆν [illegible]ν, lit. *a great deal of country:* = *various countries.*—34. εἰ . . . . [illegible]ρον; = τίς ἤδη πάντων οὐς εἶδες ὀλβιώτατός ἐστι;—36. τῷ [illegible]ησάμενος, *adhering to,* or *telling the truth.*—38. ἐπιστρεφέως,

earnestly. || **Κοίῃ**, sc. **ὁδῷ**. *How?*—40. **τοῦτο μέν**, *in the first place.* (
|| **εὖ ἠκούσης**, *flourishing.* 2

PAGE 3.

1. **τοῦτο δέ**, *in the second place.* || **τοῦ . . . . ἡμῖν**, lit. *well provided with the means of life, as things are with us.* Better, *being rich for an Athenian.* || [**εὖ ἥκειν τοῦ βίου** = florere quod ad vitam attinet.] Cf. Gr. 1513, i. § 869, 5. The wealth of Tellus would have been as nothing at Sardis; but, compared with the average property of the Athenian citizens, it was considerable.—6. **αὐτοῦ τῇπερ**, *on the very spot where.*—7. **τὰ . . . . Τέλλον**. We *may* supply **λέγων**, though in such constructions it is generally omitted. || **προτρέψατο**, *had excited to further inquiries.*—9. **γῶν** = **γὲ οὖν**, *at least.*—11. **ὑπῆν** = **ἦν**.—13. **ὁρτῆς**, I. for **ἑορτῆς**.—14. **ἔδεε πάντως**, *it was absolutely necessary.* || **μητέρα**. Generally called Cydippe; sometimes Theano. || **ζεύγεϊ κομισθῆναι**, *should be drawn to the temple* by *a pair* [of oxen]. See Wordsworth's Greece, p. 60.—16. **ἐκκληϊόμενοι δὲ τῇ ὥρῃ**, *prevented by the shortness of the time* from waiting for the oxen.—17. **σφι** [= *their*]. Gr. 1006, § 602.—21. **τεθνάναι**, syncopated perf. Gr. 474 (376) i. § 252, 18.—22. **μᾶλλον**, used superfluously with **ἤ**: as **αἱρετώτερόν ἐστι μαχομένους ἀποθανεῖν μᾶλλον ἢ φεύγοντας σώζεσθαι** (*Xen. Cyr.* 3, 3, 51). || **ἐμακάριζον . . . . ῥώμην** = **ἐ. τοὺς νενικίας τῆς ῥώμης**. Gr. 882 (687) § 496.—24. **οἷων . . . . ἐκύρησε** = **ὅτι τοιούτων τέκνων ἐκύρησεν**.—26. **ἐτίμησαν**, as pluperfect.—30. **ἐν . . . . ἔσχοντο** [hoc vitæ exitu sunt persumti], *thus died.*—31. **ποιησάμενοι**, *having caused to be made.* Gr. 727, 5 (584, 2) § 362, 6. Pausanias, II. xx. 2, says that there were statues of Cleobis and Biton in the Temple of Hêrê at Argos. || **ὡς**. Gr. 1143 (866) § 701.—34. **ἡ . . . . εὐδαιμονίη**, *is, then, our happiness?* The **δέ** refers to a suppressed thought: **ἰδιώτας μὲν εὐδαίμονας νομίζεις, ἡ δέ, κ.τ.λ.**—35. **τοι ἀπέῤῥιπται**, *is so entirely rejected* (= despised, depreciated) *by you?* Dat. of agent.—36. **ἀξίους**, *equivalent to.* Gr. 893 (691) § 515. The plural is here used as befitting the regal style.—37. **φθονερόν**. Plutarch arraigns our author for this heresy; but Valckenär sufficiently defends him by saying that such are the sentiments, not of the historian, but of those who experience the divine vengeance.—38. **πέρι** has its accent thrown back because it follows its case.

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2. **ἐθελήσει** agrees with **τοὔτερον**, *one out of every two.* Construe it with **γίνεσθαι**, *is to be made.* It is obvious at a glance that H. inserts three times too many intercalary months; making the year to consist of 375 days. We are then left to choose between the suppositions that the text is corrupt, or that he has made a mistake in his calculations.—3. **ἵνα . . . . δέον**, *that the seasons may agree in their coming with what is proper;* that is, that the same name may denote the same season.—9. **τὸ παράπαν**, *exactly.*—10. **πᾶν . . . . συμφορή**, lit. *man is wholly chance.* The neut. **πᾶν** = *altogether, entirely:* it is adverbially. The real idea is, *man's life is wholly made up of chances.*

(P. —12. **τὸ** (= ὁ) **εἱρεό με.** Gr. 958 (757) § 583, 72.—14. **τοῦ** . . 4). **ἔχοντος,** *than he who has enough for the day.*—15. **ἐπίσπουτο, sho** *attend* (= *be granted*) *him.* The *inf.* clause ἔχοντα πάντ. καλ. τελ. τὸν βίον is *epexegetical* (i. e. explanatory) of τύχη, *unless happiness be granted him of ending his life,* &c. Gr. 1051 (812) § 6 β, γ.—17. **μετρίως . . . . βίου,** *possessed of a moderate share of wea* —19. **προέχει,** *is better off than.*—24. **ἀπαθὴς κακῶν.** Gr. 846 (7 § 529, a.—25. **οὗτος . . . . ζητεῖς,** *this is the one whom you enquire af and he.*—27. **ἐπισχέειν,** *one must withhold one's judgement.* || **κω** for πω. D. 131, *f.* || **ὄλβιον.** Hesychius defines: ὁ διὰ τοῦ ὄ βίου μακαριστός. || **εὐτυχέα,** *lucky.*—31. **ἀνθρώπου . . . . αὐταρ** = οὐδεὶς ἄνθρωπος αὐτάρκης.—33. **ἔχων διατελέῃ,** *always has.* 1105 (838) § 694.—34. **παρ' ἐμοί,** *in my opinion.*—35. **δίκαιος.** 1072 (821) § 677.—36. **τὴν . . . . κῆ** = κῇ (πῇ) ἡ τελευτή.— **προρρίζους ἀνέτρεψε,** *has utterly prostrated* them, *has destroyed t root and branch.*—38. **κως,** I. for πως.—39. **ἀμαθέα,** *stupid.*—40. **ἐκέλευε** (qui—juberet). Gr. 1248 (923) § 826. || **μετείς,** *making account of.* Ion. for μεθείς.

Page 5, § 2.

2 1. **μετά,** κ.τ.λ., *after Solon departed* = *after the departure of So* —2. **ὡς εἰκάσαι,** *as we may conjecture.* Gr. 1513, *j*, § 864.—3. **τίκα . . . . εὕδοντι** (statim dormienti), *as soon as he fell asleep.* 1125 (854) § 696, 5. || **ἐπέστη** = *apparebat.*—6. **διέφθαρτο,** *labou under a great defect.* Cf. 38. || **κωφός** is derived from κόπτειν, τὴν γλῶσσαν. It originally meant *dumb;* perhaps, *deaf and du* as here; afterwards, *deaf.*—8. **ἀπολέει,** fut. (for ἀπολέσει, ἀπολ Gr. 1023 (895) § 802. || **μιν,** *him,* is somewhat pleonastic, as Ἄτην is expressed.—9. **ἐωντῷ . . . . ἔδωκε,** *thought the matter over himself; considered seriously.*—10. **ἄγεται** generally means *mar* Here it is applied to the person *contracting a marriage for anot* —14. **θαλάμους,** *women's apartments.*—15. **οἱ,** the *dativus ethicus.* 923 (728) § 600, 2.—16. **ἔχοντος,** sc. Κροίσου. || **οἱ ἐν χερσί,** *his hands.*—17. **ἐχόμενος,** *stricken.* || **οὐ . . . . ἐών,** *polluted.*—20. **θαρσίου,** *purification.* In performing this rite, the throat of a su ing pig was first cut, and the hands of the suppliant rubbed in blood; lustral waters were next used, together with invocation Zeus Expiator. Whatever had been used during the ceremony then carried out of the house, cakes were burnt, and water pou forth with invocations designed to appease the Furies, and to p pitiate Zeus.—23. **ἄνθρωπε,** I., by crasis, for ὦ ἄνθρωπε.—24. **ἐ στιος,** I. for ἱφίστιος, *a suppliant.* Lit., *at the hearth;* that be a place of safety for the suppliant, from its proximity to images of the household gods.—26. **Γορδίεω.** This Gordias proba was nearly contemporary with Sadyattes; as his son Midas I would be with Alyattes.—27. **ἀδελφεόν,** sc. Agatho. The quai was about a quail.—28. **ἐξεληλαμένος·** ἐξελαύνω. Perf. with A reduplication.—31. **ἐν ἡμετέρου,** sc. οἴκου. Cf. Hom. Hym. Me 370: ἦλθεν ἐς ἡμετέρου διζήμενος εἰλίποδας βοῦς. The idiom p bably arose from the confusion of ἐν τῷ ἡμῶν with ἐν τῷ ἡμετέ

—32. ὡς κουφότατα = (quam moderate) *as lightly as possible.* (P. || κερδανέεις, cf. ἀπολέει, line 8.—34. Οὐλύμπῳ. The Mysian 5). Olympus, one of the highest mountains in Asia Minor, is situated on the western borders of Bithynia, a little to the south of Prusa. Its modern name is *Ἀnadoli dagh.*—35. συὸς . . . . μέγα, *a huge monster of a boar made its appearance.*—36. ἔργα, *agricultural labours, crops.* || διαφθείρεσκε, I. for *διέφθειρεν*: the *iterative* imperfect. D. 148. Cf. ποιέεσκον, l. 37.

PAGE 6.

5. ὡς . . . . ἐξέλωμεν, *that we may, if possible, drive him out.* Gr. 1310 (953) § 810.—8. μνησθῆτε· *μνᾶσθαι περί τινος* is *to speak about a thing; to mention it.*—9. καὶ ταῦτα . . . . μέλει, *and that* (*ταῦτα* = *τὰ τοῦ γάμου*) *now occupies his attention.*—10. κυνηγέσιον, *hunting-train,* implying dogs, horses, weapons, &c.—11. ὡς προθυμοτάτοισι, Gr. 1513, *a* (776) § 870, 4. || συνεξελέειν ὑμῖν, *to assist you in getting rid of* [= *συνεξ-ελεῖν* (*αἱρέω*)].—13. ἀποχρεωμένων, *being satisfied with.*—15. οὐ φαμένου, *having refused.* Gr. 1172 (878) § 708, obs. 3. —19. μοι παριδών, *having seen in me.*—20. ἀθυμίην, *want of spirit.* || τέοισι, I. for *τίσιν.* D. 144, *c.*—21. κοῖος . . . . τις, *what sort of a man.*—24. λόγῳ, *by reasoning, argument.*—27. ἄλλο . . . . ἄχαρι, *any thing else out of the way,* or *unsatisfactory.* || ὄψις ὀνείρου = *ὄνειρος, a vision.*—29. πρός, *on account of.*—30. τὰ παραλαμβανόμενα, *the present undertakings.*—32. ἐπὶ . . . . διακλέψαι, *to preserve you, as it were, by stealth during my life.* || εἰς . . . . μοῦνος. An emphatic expression.—35. συγγνώμη, sc. *ἐστί, it is excusable.*—37. λέληθε . . . . ὄνειρον = *ἐν ᾧ λ. σ. τ. ὄ.* [rather: *quod autem non intelligis quodque te latet, somnium* scilicet *illud* (B. aft. Matth.)]—41. χρῆν = *ἐχρῆν* [*ἄν*], *it would then have been right.* Gr. 790 (632) § 858, 3.

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3. ἔστι τῇ (= *ἔστιν ᾗ*, est ubi), *quodammodo; aliquatenus.* Gr. 1222 (906) § 817, 5, obs. 4.—8. πεπληγμένον, *stricken.* || ἀχάρι, a cont. dat. for *ἀχάριτι, ἀχάριι.*—9. καὶ . . . . ἔχω, *and have received you to my house.* See p. 3, 2.—13. ἐπὶ δηλήσει, *for the purpose of injuring* you. Gr. 1424, 5 (1031, 5) § 634, 3, *a.*—14. χρεόν, I. for *χρεών, fitting.* || ἀπολαμπρύνεαι, *you may distinguish yourself.*—15. ὑπάρχει, sc. *σοί.*—17. ἤϊα, I. for *ᾔειν* (*εἶμι, ibo*). || συμφορῇ . . . . κεχρημένον, *one under such a misfortune.*—18. εὖ πρήσσοντας, *fortunate.*—19. πάρα = *πάρεστι.* Observe that the *accent* is then thrown back.—23. εἵνεκεν, *so far as depends on.*—24. ἤϊσαν, I. for *ᾔεσαν.*—28. ἀκοντίζων is generally followed by the *gen.* Gr. 863 (679) § 505.—29. τοῦ μέν, *the boar.* || ἁμαρτάνει, τυγχάνει, *misses, hits.* The genitive follows both of these words. Gr. 863 (679) § 505. —31. ἀγγελέων, *to announce:* fut. partcp. Gr. 1128 (859).—35. μᾶλλόν τι ἐδεινολογέετο, *thought the harder of it.* || τόν = ἐκεῖνος ὄν.—37. Καθάρσιον, *the Guardian of the Laws of Purification.*—38. Ἐπίστιον, *the Protector of Suppliants.* || Ἑταιρήϊον, *the Guardian of the Laws of Hospitality.*—40. ἐλάνθανε βόσκων. Gr. 1105, *b* (838, *b*) § 694.

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7. ἐπ', *in addition to.* || τὸν καθήραντα. Adrastus, in his grief, identifies Crœsus with his son ; or, perhaps, anticipates the death of the father as a consequence of that of Atys. || ἀπολωλεκὼς εἴη . . . . εἴη βιώσιμον (*was life endurable*), opt. after the *historical* tense παρεδίδου.—9. οἰκητῇ, *of his own.*—11. σεωυτοῦ καταδικάζεις θάνατον (lit. *adjudgest death against thyself*), *declarest thyself to deserve death.* Diodorus says that Crœsus at first threatened to burn Adrastus alive, but relented and forgave him.—18. ἤειδε, I. for ᾤδει (*οἶδα*). —20. κατῆστο, I. for καθῆστο, or ἐκάθητο.

§ 3.

3 , 23. Ἀστυάγεος. Astyages reigned B.C. 594—560. His father, B.C. 634—595.—24. Κύρου. Cyrus began to reign B.C. 559. || Καμβύσεω. This Cambyses must not be confounded with either of the Persian kings of the name. He was of a private family.—26. καταλαβεῖν, *to check.*—28. τοῦ ἐν Λιβύῃ. The oracle of Ammon, at Siwah, 400 miles north-west of Thebes. See II. 32. || ἄλλους ἄλλῃ, *different messengers in different directions.*—29. Ἄβας. The ruins of Abæ, where was an oracle of Apollo older than that at Delphi, are to be seen a little to the east of Elatēa.—30. Δωδώνην. Dodōna, in Epirus, was the site of the most ancient of all the Grecian oracles ; which was consecrated to Zeus. It was situated at the south-east extremity of the Lake of *Ioánnina*, near *Kastrítza.*—31. Ἀμφιάρεων. The oracle of Amphiarāüs was at Orōpus in Attica. || Τροφώνιον. This oracle was near Lebadēa in Bœotia.—32. Βραγχίδας. The temple of Apollo Didymæus and city of Branchidæ stood on the promontory of Posidium, now *Cape del Árbre*, two or three miles from the shore ; its ruins are to be seen at less than twelve miles south of Miletus. Οἱ Βραγχίδαι, 158, designates the priests of this temple ; so called from Branchus, whose descendants they claimed to be : αἱ Βραγχίδαι denotes the city.—34. Λιβύης is governed by Ἄμμωνα.—40. ὅ τι φρονέοιεν, *what* (= *how much*) *they knew.*

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8. ἄσσα, I. for ἄτινα. D. 144, *c.*—11. μέγαρον. Called also ἄδυτον, ἀνάκτορον, and μυχός. — 12. ἡ Πυθίη, *the Pythoness.* This priestess of Apollo, after inhaling a gas which rose from a cavern over which stood the sacred tripod, uttered incoherent cries. These were noticed, and the responses were supposed to embody those utterances.—13. τόνῳ, *measure.*—16. ὀδμή = ὀσμή. || μ' is governed by ἦλθε, the ἐς φρένας being *a closer specification.* || κραταιρίνοιο = κραταιρίνου.—17. κρέεσσι for κρέασι, dat. from κρέας.—18. ὑπέστρωται, *is beneath.* || χαλκὸν δ' ἐπίεσται, lit. (*it*) *has clothed itself with brass*, that is, *has brass above.* ἕσμαι perf. pass. of ἔννυμι, *induo.*—After a relative (as ᾗ here), the construction is often carried on by a case of αὐτός. Here the *it* must be supplied.—23. προσίετό μιν, *pleased him.*—27. φυλάξας . . . . ἡμερέων, *having waited till the appointed day.*—28. ἐπιφράσασθαι, lit. to tell oneself ; here it means *to*

find out.—33. τὰ νομιζόμενα. It was customary to offer a ram in (P. sacrifice, after fasting, and then to sleep upon its skin before the 9). porch of the temple, for Amphiaräüs to send a prophetic dream.—35. μαντήϊον ἀψευδὲς ἐκτῆσθαι, *he thought that this* (temple) *also possessed a true oracle.*—37. πάντα, *of every kind.* Hermann. We must not confound it with τὰ πάντα, *in all.*—39. κιθῶνας, I. for χιτῶνας. D. 130, *d.* || νηήσας, I. for νήσας. νέω, *to pile.*—40. ἀνεκτήσεσθαι, *conciliate* (lit. *to gain him to himself*).

PAGE 10.

1. ἐκ, *through with.* || καταχεάμενος, *having caused to be melted.*—2. ἐξήλαυνε, *wrought.* || ἐπὶ . . . . τὰ μακρότερα, sc. μέρη, *in length.*—3. ἐξαπάλαιστα. The παλαιστή was about 3¼ inches. || ἐπὶ . . . . τὰ βραχύτερα, (in the shorter *dimension* =) *in breadth.*—4. ὕψος, *in height.*—5. ἀπέφθου χρυσοῦ, *of refined gold.* || τρίτον ἡμιτάλαντον, *two talents and a half,* i. e. two talents and the *third* a *half talent.*—6. λευκοῦ χρυσοῦ = ἠλέκτρου, *alloyed gold.* The proportion usually observed was four parts of gold to one of silver.—7. λέοντος. The lion was the symbol of Heracles, whom Creuzer identifies with the sun; and so sacred in the eyes of the Lydian kings,—they claiming descent from Heracles.—9. κατεκαίετο, B.C. 548.—15. ἐπὶ δεξιά, *to the right.*—16. ἐσιόντι, sc. τινί, *to one entering* = *as you enter.*—17. ὑπὸ . . . . κατακαέντα, *about the time the temple was burned.*—18. Κλαζομενίων. Clazomĕnæ, one of the twelve Ionian cities, was situated on the coast of the Ægean, west of Smyrna. There are few remains of the island-city; *Vourláh* represents that on the main land.—19. μνέας. The Attic mina was about 1 lb. 2 oz. Troy.—20. χωρέων, *holding.* || ἀμφορέας. The amphora contained 5 galls. 3 qts.—21. ἐπικίρναται, sc. ὁ κρητήρ. || Θεοφανίοισι. K. O. Müller considers the Theophania to have been an annual harvest-festival for the return of the Sun, or Apollo, from the Hyperboreans.—22. Θεοδώρου. There seem to have been two Samian artists of this name: this was a son of Telecles, and a contemporary with Alyattes and Crœsus. Cf. III. 41.—23. τὸ συντυχόν, *such as one often meets with, ordinary.*—25. περιῤῥαντήρια, *vessels for consecrated water.*—27. εἶναι, sc. ἑωυτῶν. || λέγοντες, for λεγόντων.—28. τις. So τῶν τις Λυδῶν in chap. 71.—29. τοῦ. His name was Æthus.—32. οὐκ ἐπίσημα, *of less value,* according to Bähr. Sch. translates, *without inscription, anonymous.*—33. χεύματα, *ewers.*—34. τρίπηχυ. The cubit was a little more than a foot and a half.—35. ἀρτοκόπου, *baker.* This woman, Plutarch says, betrayed to Crœsus an attempt of his mother-in-law to destroy him by poisoning his bread.—36. τὰ . . . . δειρῆς, *necklaces.*—39. ἀρετὴν . . . . πάθην refer to the history of Amphiaräüs.—41. ξυστόν, *shaft.* || λόγχησι, *heads.* L. makes them three in number; the central, long, and straight; the others, short and curved back.

PAGE 11.

2. νηῷ. Bähr thinks that these gifts were removed from the temple of Amphiaräüs to that of the Ismenian Apollo; K. O. Müller, that the oracle of Amphiaräüs was within the Ismenium. The Ismēnus was a Bœotian river, near which stood this temple of Apollo.—4.

(P. 11). ἱρά, I. for ἱερά. || εἰ στρατεύηται, *whether he should march.*—6. πρ
θέοιτο, *whether he could gain.* So Herm.: *an deberet bellum inf*
Persis, et an posset, &c.—13. συνέδραμον, *concurred.*—15. καταλύσ
aor. for fut., = καταλῦσαι ἄν.—19. Πυθώ. The ancient name
Delphi; now *Castri.*—22. προμαντηΐην, *precedence in consulting*
oracle. || ἀτελείην, *immunity from assessments;* such as were
acted from strangers by the Phocians, under the sanction of
Amphictyonic Council. || προεδρίην, *a right to the front seats,*
the games instituted in honour of Apollo.—23. ἐξεῖναι = ἐξουσί
The right of residing at Delphi, of holding property, &c., w
thereby conferred; but not, as Bähr thinks, the full rights
citizenship.—26. παρέλαβε, *experienced.*—27. ἐνεφορέετο αὐτοῦ (
he filled himself with it =) *indulged in it to excess.*—29. ἡμίονος.
91.—30. ποδαβρέ, lit. *tender-footed;* really, *luxurious.* || Ἕρμ
Now the *Sarabat,* or *Kedous.* It rises in Phrygia, and flows thro
the plain of Sardis into the Gulf of Smyrna.—31. φεύγειν. Inf.
imperative.—32. πολλόν τι, *by far, much.*—34. οἱ = τούς. Cf. 27
39. τὸ μέν, sc. the Ionian Athenians.—40. τὸ δέ, sc. the Dorian La
dæmonians. H. seems to have adopted the general opinion t
these Pelasgians had merely been newly named from Ion. We
to regard them as the aboriginal inhabitants of Greece. See Th
wall, vol. I. p. 116.—41. ἐξεχώρησε. This tallies with the boast
the Athenians, that their race had always dwelt in Attica; that t
were αὐτόχθονες.

PAGE 12.

1. Δευκαλίωνος. The father of the mythic Hellen. || οἴκεε,
the Dorians. || Φθιῶτιν. A district in the southern part of Thess
extending from the sources of the Sperchīus to the Pagasæan Bay
|| Δώρου. The mythic ancestor of the Dorian family.—3. Ἱστιε
τιν. Also in the southern part of Thessaly.—4. Καδμείων. W
had themselves, it is probable, been just driven out of Thebes by
Epigoni. || Πίνδῳ. Bähr says, the neighbouring mountain, and
as L. supposes, the city Pindus. || Μακεδνόν. Macednus, the myt
progenitor of the Macedonians, is represented as a descendant
Deucalion. K. O. Müller, however, objects to this view, declar
the Macedonians to have been of Illyrian origin.—5. Δρυοπ
Situated to the south of Mount Œta, called afterwards Doris.-
ἔσαν, *spoke.*—9. Τυρσηνῶν. These Tyrsenians, or Tyrrheni
were a Pelasgic tribe, dwelling, according to K. O. Müller, on
near Mount Athos. They are to be distinguished from the Ty
nians mentioned in 94. || Κρηστῶνα. Situated on the peninsul
Chalcidice.—11. Θεσσαλιῶτιν. Herodotus means to say that
Crestonian Pelasgians, of whom he is speaking, had formerly oc
pied the district of Thessaly, known as Thessaliotis, next to Doris
12. Πλακίην .... Σκυλάκην. The towns of two Pelasgian colo
situated under the Mysian Olympus, east of Cyzicus. Herod
here, and elsewhere, includes the Propontis under the name Hel
pont.—13. οἱ .... Ἀθηναίοισι. A body of Pelasgians, who
formerly lived in Samothracia, dwelt for some time at Athens, a
had become a Hellenic city, and then, on their banishm

therefrom (cf. VI. 137), went to Lemnus; whence they colonized Placia and Scylace. H. here uses σύνοικοι in its exact signification, of different people inhabiting the same country.—15. βάρβαρον. We are only to gather from this, says Dr. Clarke, that the Pelasgi spoke very bad Greek.—16. τὸ . . . . μετέμαθε, *the Attic nation, being Pelasgic, unlearnt its language and learnt a new one at the same time that it changed to a Hellenic people.* There is no reason to think that the Athenians all at once assumed the title of Hellenes. They may have spoken Greek before they were called Hellenes, and yet the Pelasgi (cf. l. 20) may originally have spoken a language very different from that which was afterwards called Hellenic. Cf. Mus. Crit., vol. II. pp. 234—236.—20. σφίσι = ἑωυτοῖσι· σφι, on the contrary, = αὐτοῖς.—22. ἔχουσι ἐν φυλακῇ, *retain.*—24. ἀποσχισθέν. H. here states that the Hellenic tribe, having separated itself from the Pelasgic body, was small and insignificant at first, but gradually increased in size and importance, by the successive addition of barbarous tribes. Cf. Mus. Crit., vol. II. p. 235.—28. πρὸς δή, *besides, I say.*—31. διεσπασμένον, *distracted.* The dissensions between the friends of Pisistratus and the Alcmæonidæ, B.C. 560, are referred to.—33. τὰ Ὀλύμπια, *the Olympic games.*—35. ἐπεστεῶτες = ἐφεστηκότες, *standing near.*—36. Χίλων. A Spartan Ephor in B.C. 556, and one of the Seven Wise Men of Greece. There is a chronological difficulty about this story, as it supposes the character of Chilo formed, and his reputation diffused, as early as B.C. 596.—39. ἐκπέμπειν. Used of the husband who puts away his wife; ἀπολείπειν, of the wife who deserts her husband.—40. ἀπείπασθαι, *to disown, disinherit.*—41. θέλειν. Supply λέγεται.

PAGE 13.

2. παράλων. Wachsmuth says that, in Solon's time, the character of the political parties depended upon their respective localities: there was an oligarchic party of the level country, the Pediæi; a democratic one of the mountains, the Hyperacrians; and a more moderate one of the southern portion of Attica, the Paralii. The Paralians were in favour of a mixed form of government. On the transitions from the Cecropian to the Cranaid, and from the Cranaid to the later division of the tribes, see Arnold's Thucydides, vol. I. pp. 652—670. Thirlwall, vol. II. pp. 3—8.—5. καταφρονήσας τὴν τυραννίδα, *affecting, aspiring to the sovereignty,* with an implied *contempt* of his opponents.—6. καὶ . . . . προστάς. Construe τῷ λόγῳ as if it stood in opposition to τῷ ἔργῳ, i. e. *under pretence of protecting the Hyperacrians.*—7. τρωματίσας. Compare the stories of Odysseus (Ulysses), Zopyrus, Dionysius of Syracuse, and Sextus Tarquinius. Mitford seems to have put some faith in the reality of these apprehensions of Pisistratus. Hist. I. v. 5.—9. ἀγρόν denotes the district where the Pediæi, the faction of Lycurgus, were the most powerful. || δῆθεν, *as he said;* an ironical expression of an *alleged* or *pretended* motive.—10. αὐτοῦ, sc. τοῦ δήμου.—11. Μεγαρέας. Plutarch mentions Pisistratus as having distinguished himself in the expedition undertaken by the Athenians under the guidance of Solon for the recovery of Salamis

(P. 13). from the Megarians.—12. Νίσαιαν. The harbour of Megăra, which was afterwards connected with the city by long walls.—14. ἄνδρας. At first, fifty in number; afterwards, more.—15. κορυνηφόροι. So called from the κορύνη, *club*, which was carried instead of a spear, the usual weapon of a royal guard.—18. τιμάς, *magistracies*.—19. ἐπὶ . . . . πόλιν, *and governed the city in conformity with the established laws*.—21. δῶρα. The Messenians afterwards taxed the Lacedæmonians with treachery to their common country in receiving these presents.—26. τὸν Ἕλληνα = τοὺς Ἕλληνας, as "*the Spaniard*" is often used by our old historians for *the Spaniards*.—29. ταῦτα . . . . ἐπεκηρυκεύετο, *made these proposals by means of messengers*.—35. ἐνέοντο, *were trying to purchase*. The *imperfectum conatûs*. Gold seems to have been very scarce in Greece at this time.—36. Λακωνικῆς, sc. γῆς. || Θόρνακι. A Laconian mountain on the left bank of the Eurōtas, now called *Thornika*, near which was a village and temple of Apollo.

PAGE 14, § 4.

4 1. ἁμαρτών (*having missed* =) *mistaking the sense of*.—2. Καππαδοκίην. The province of Asia Minor, which lay to the east of Phrygia and the Halys.—8. σκυτίνας. The old Persian dress was of leather; but after the conquest of Media this was probably confined to the lower classes.—10. τριχείην. This adjective describes the character of the districts originally occupied by the Persians. || οἴνῳ. The statement here made could only be true of the Persians before the effeminacy consequent upon the Median conquest.—11. σῦκα. Sandanis is said to have erred on this point.—15. περιέξονται, *they will retain their hold upon them*.—16. ἔχω χάριν, *am grateful*. || οἵ = *utpote qui*. In Lat. the *subj.* must be used.—26. Σκυθέων . . . . ἀνδρῶν = εἴ. ἁ. ἡ (ἐκ) Σκυθίων τῶν νομάδων ἦν. Cf. 103.—28. χρόνον, B.C. 632; the reign of Cyaxares having commenced two years before.—29. περιεῖπε εὖ, *treated kindly*.—30. περὶ πολλοῦ ποιεῖσθαι, *to think highly of*.—32. τόξων. The skill of the Scythians and Persians in the use of the bow has always been noticed from the earliest times. Cf. III. 21, 22; IV. 131, 132.—35. κεινῇσι, I. for κεναῖς. || διέδεξε, sc. ὁ Κυαξάρης. Sometimes this phrase is used impersonally. Cf. II. 134. || ὀργὴν ἄκρος, *quick-tempered, passionate*.—37. ἐβούλευσαν, *determined*. The middle denotes *deliberation*; the active, *determination*.

PAGE 15.

2. ὡς ἄγρην δῆθεν, *as if it were game*. See note on δῆθεν, p. 71.—9. ἐπ' ἔτεα πέντε. Probably B.C. 608—603.—11. ἐν δέ, sc. τοῖς ἔτεσι τούτοις.—12. ἐπὶ ἴσης, sc. τύχης, *with equal fortune*. || συμβολῆς, *an engagement, conflict*.—13. συνεστεώσης (= συνεστηκυίας). Construe, *after the engagement had commenced*.—14. ἐξαπίνης, I. for ἐξαίφνης, a compound of ἐξ, ἀ privative, and φαίνειν.—15. Θαλῆς. The founder of the Ionic school of philosophy, and one *of the* Seven Wise Men of Greece, probably lived B.C. 639—545. *He seems to* have been able to calculate the year of an eclipse;

but there is no reason to suppose that he could assign the hour or day.—16. ἐνιαυτόν. Hales says, B.C. 603, May 17; when there was a total eclipse of the sun visible on the field of battle.—20. Συέννεσις. Syennesis seems to have been the common name or title of the Cilician kings, just as Pharaoh was of the monarchs of Egypt.—21. Λαβύνητος. A common name of the Babylonian kings. Cf. 77. This one, the Nebuchadnezzar of the Bible, is called Labynetus I., to distinguish him from his son Labynetus II., the same as Nabonnadius or Belshazzar. The father reigned B.C. 604—561; the son, B.C. 555—538. The usurpers Evil-Merodach, Neriglissar, and Laborosoarchod, held the throne in succession the intervening six years.—23. ἔγνωσαν, *they adjudged*.—25. οὐκ ἐθέλουσι, *are not apt* (*non solent*).—26. τά πέρ τε. Ὅς τε as in Hom. Gr. 1509, *b*, § 755, 3.—27. τὴν ὁμοχροίην, *the surface of the skin; the cuticle*.—31. ὀπίσω, sc. 107.—32. εἰ στρατεύηται. Cf. 53.—33. πρὸς ἑωυτοῦ, *in his favour*.—36. κατὰ . . . . γεφύρας, *by the present bridges*.—37. πολλός, *common*. || Θαλῆς οἱ . . . . διεβίβασε, sc. τὸν στρατόν· οἱ refers to Crœsus.—39. εἶναι, dpt on λέγεται, implied by ὡς . . . . λόγος.

(P. 15).

Page 16.

3. ὅκως ἂν . . . . λάβοι, *that*, if possible, *he might take*, &c.; the ἂν referring to another condition. Cf. Gr. 1310 and 1312 (953, *a*) § 810.—9. κῶς . . . . αὐτόν; *for how could they have passed it on their return?* M. conceives the impossibility to be more strongly implied by the omission of ἂν. Gr. 790, *b* (632, *b*) § 858, 1, 2.—12. Πτερίην. Pteria was strictly speaking a part of Pontus; or, if we follow Xenophon, of Paphlagonia. Both countries, however, seem to have been originally regarded as the maritime districts of Cappadocia.—13. κατά, *over against*. || Σινώπην. Sinope, now *Sinub*, was one of the most important seaports of Paphlagonia.—15. φθείρων . . . . κλήρους, *laying waste the farms of the Syrians*. For so Hdt. designates the inhabitants of the Euxine coast from the Parthenius to the Thermodon. Cf. 72.—17. ἀναστάτους ἐποίησε. Sch. would translate, *completely subdued*; Valla, *exterminated*.—18. Κῦρος. A strange story may be found in Suidas; who relates that Cyrus was at first disposed to fly to India, through fear of Crœsus; but that, emboldened by his wife, he called for the prophet Daniel; and, when he had learned from him that he should be victor, made his preparations for the war.—20. πρὶν . . . . ὁρμῆσαι, *before beginning*, or *undertaking*. Gr. 1273 (934) § 848, 2 and 4.—21. ἀπιστάμεναι, *to induce to revolt*: = ἀπιστάναι, inf. pres.—24. ἐπειρώατο, I. for ἐπειρῶντο. D. 147, *c*.—28. μεμφθεὶς . . . . στράτευμα, lit. *finding fault with*, or *complaining of, his army, in point of numbers*. The real idea seems to be: *attributing his want of success to the inferiority of his army*, not in conduct, but *in numbers*.—30. ἐπειρᾶτο ἐπιών = ἐπῄει (lit. *did not try him by coming out against him*)—[*validо impetu vires invicem tentarunt*].—32. ἐποιήσατο (= plup.), *had made*.—36. Λαβύνητος. Labynetus II., the son of Nebuchadnezzar and Nitocris.—39. ἐνένωτο takes up the sense of ἐν νόῳ ἔχων above, *at the expense of* an anacoluthon.—41. κατὰ τὰς συμμαχίας ἐς

(P. usually construed *to his allies:* but Bähr *according to his treaties* (or 16). *terms of his treaties*) with them.

PAGE 17.

2. ὃς ἦν αὐτοῦ ξεινικός, *which he had taken into his pay.*—3. ἐλπίσας, *expecting.* Gr. 1149 (870).—4. οὕτω παρατεταμένοις, *tam æquo Marte; so hard-fought* or *close a battle.* ‖ ἐλάσει. On the fut. indic. for the subj. after verbs expressing fear, see Gr. 1376 (994) § 814, *a.*—5. ταῦτα . . . . Κροίσῳ, *while Crœsus was occupied with these considerations.*—9. ἐς τῶν ἐξηγητέων. See note on ἐν Κροίσου above (p. 5, 33). *Interpreters of prodigies, diviners,* are here meant. ‖ Τελμησσέων. Telmessus was a Lycian city, situated at the head of the Glaucus Sinus. Its ruins are found at *Méi*, the port of *Makrs.* The Telmessians were in the earliest times celebrated for their skill in the art of divination.—13. ἔγνωσαν, *declared.*—17. ὑπεκρίνατο = ἀπεκρίναντο, *reported.*—18. τῶν ἦν = ἐκείνων ἃ ἦν. An unusual kind of *attraction.*—19. αὐτίκα . . . . Κροίσου, *as soon as Crœsus departed.* Gr. 1125 (854) § 696, 6.—21. πρῆγμά οἱ εἶναι, *that it was for his interest.*—26. ἐληλύθεα. The pluperf. is sometimes used, especially in Hom. and Hdt., for the aorist. (*Matth.*)—27. ἢ . . . . κατεβόκεε is here pleonastic. The ἤ refers to an *implied* "otherwise."—30. ἀπ' ἵππων, *on horseback.*—34. ψιλόν, *bare, destitute of trees.*—35. Ὕλλος. The Hyllus, or Phrygius, the river of Thyatira, enters the Hermus from the north-east, nearly opposite Magnesia. ‖ συῤῥηγνῦσι, 3rd pers. plural; some copies give συῤῥήγνυσι, singular.—36. σόρεος. There seem to have been three mountains of the name of Dindymus: one in Galatia, one near Cyzicus, and one in the northern part of Phrygia. The last, called also Olympus, is probably the one alluded to.—37. Διδυμήνης. The Phrygian designation of Cybele; borrowed from the mountain last mentioned. ‖ Φωκαίην. The first Phocæa, the northernmost city of the Ionic confederation, was in the time of Darius, the son of Hystaspes, deserted on account of the tyranny of Harpagus. Its site, known as the old *Phókais*, is at some distance to the northward of the Gulf of Smyrna. The new *Phókais* lies within the Smyrnæan Gulf, six or seven miles from the other. Owing to changes in the line of the coast, the mouth of the Hermus is now much nearer to Smyrna than to Phocæa.—39. Ἁρπάγου. See p. 25, sqq.

PAGE 18.

1. ἀνέβησε = ἀνεβίβασε.—3. τῇ . . . . καμήλῳ, *the camel train.* Cf. τὴν ἵππον, *the cavalry.*—5. διετετάχατο, I. for διατεταγμένοι ἦσαν. D. 147.—10. κάμηλον ἵππος φοβέεται. It is a well-attested fact, that horses are generally afraid of camels. Cf. Xenophon, Cyropædia, VII. i. 27. Blumenbach ascribes this fear simply to their being unused to them. ‖ ἀνέχεται . . . . ὁρῶν, *endure the sight of.* Gr. 1105 (838) § 694.—13. ἐπεῖχε, sc. τὸν νοῦν, *expected.*—14. ὀσφραντο [ὀσφραίνεσθαι, gen. Gr. 876 (678) § 485]. The *usual* aor. is ὠσφρόμην.—24. τὰς συμμαχίας = τοὺς συμμάχους. Abstr. for *concrete.*—27. ὡς. Gr. 1143 (866) § 701, b.—30. συνεστεώτας . . . δοῦσα. With this use of the participle for the infinitive, cf.

πάντα . . . . ξυμβαίνει γιγνόμενα. Plut. Phil. 421, D.—31. Θυρέης. (P. Thyrea, or Thyrea, was the chief place in Cynuria, a small district lying on the confines of Laconia and Argolis, for the possession of which many battles were fought.—33. καὶ ἡ, sc. χώρη. || Μαλεῶν, the south-east cape of Greece; it is now called *St. Angelo*, and *Maléa*. K. O. Müller assigns the reign of Phidon as the period of these Argive conquests in Laconia; Manso traces the claims of Argolis back to the union of the two countries during the reign of Orestes. || ἑσπέρην. The reference undoubtedly is to the eastern coast of the Peloponnesus. The text probably originated in the appearance of the coast when approached from the sea.—34. ἡ Κυθηρίη νῆσος = τὰ Κύθηρα.—40. ἀγωνιζομένων, gen. abs. with λογάδων understood. 18).

PAGE 19.

13. τοὺς ἐκείνων νεκρούς. It is hardly necessary to suppose H. to intend asserting that Othryades did this to all the slain Argives.—21. οὐ γὰρ . . . . κομῶν. After οὐ κομῶντες the words νόμον ἔθεντο must be supplied.—24. συλλοχιτέων. Συλλοχῖται are those who belong to the same λόχος. Othryades would feel the loss of his companions in arms the more, that they were also closely connected by civil and domestic ties. || αὐτοῦ. Placed adverbially by way of emphasis and exactness, even when the name of the place is stated.—25. καταχρήσασθαι = διαχρήσασθαι, or φονεῦσαι.—28. ὁρμέατο, Ion. for ὥρμηντο, pluperf. for imperf. Cf. note on ἐληλύθεε (p. 17, 26) and ἐπέπαυντο below.—36. ὡς οὐ προεχώρεε, *when it did not succeed*.—37. Μάρδος. Heeren compares the Mardi to the Baskirs and Calmucks of modern times. They seem to have been a wandering tribe, whose seats were to the south of the Caspian Sea, on the borders of Media.—39. οὐ γὰρ ἦν δεινὸν . . . . μή, *for there was no danger that*.—41. ἄμαχος, *impregnable*. || Μήλης was the last but one of the Heracleid kings of Lydia.

PAGE 20.

1. λέοντα. Cf. p. 9, 36.—2. δικασάντων = θεσπισάντων, *having declared* (= *declaring*).—5. κατηλόγησε, *neglected*: c. gen. Gr. 882 (687) § 496.—6. ἔστι . . . . πόλιος = ἔστι δὲ τὸ τῆς πόλιος μέρος τετραμμένον πρὸς τοῦ Τμώλου. Πρός, of local situation; c. gen., οἰκεῖν πρὸς νότου ἀνέμου. Tmolus was a mountainous range to the south of Sardis; it is now called by the Turks *Bouz-dag*.—8. ἐπὶ κυνέην, *for a helmet*. Κυνέα properly denotes *of dog-skin*; hence a *helmet*; inasmuch as helmets were ordinarily made of dog-skin. Finally it came to denote a helmet whether of this or of a different material.—9. ἐς θυμὸν ἐβάλετο. A Homeric expression for *considered*.—10. κατ' αὐτόν, *in the same manner with him*.—12. οὕτω . . . . ἡλώκεσαν. Accounts materially different from this are given by Ctesias and Polyænus; slightly different, by Xenophon.—14. πρότερον, see p. 5. || ἐπιεικής, *of good capacity*.—15. εὐεστοῖ, *prosperity*. Nom. εὐεστώ. ἀπεστοῖ (*absence*) in IX. 85 is a similar form. || τὸ . . . . ἐπεποιήκεε, *had done every thing for him*, or *for his sake*. Cf. p. 7.—20. ἰήν, *voice*.—21. ἀμφίς, *far from you*.—23. ἐλληνώσας

(P. = ἀγνοήσας, *not knowing; mistaking for some one else.*—25. ὑπό, *by*
20). *reason of.* Cf. l. 27, below. || οὐδέ . . . . διέφερε . . . . ἀποθανέειν, *death was a matter of indifference to him.*—27. ἔρρηξε φωνήν. So ἥντινα φωνὴν ῥήξουσι πρώτην, II. 2.

§ 5.

5 35. τεσσερεσκαίδεκα, more common than τεσσαρακαίδεκα even with neuters.—41. καταγιεῖν, fut. inf. καταγίζω. || εἴτε δὴ . . . . εἴτε καί, *either* or *possibly.* || θεῶν ὁτεῳδή (ᾧτινι δή : deo nescio cui), *to some god or other.*

PAGE 21.

3. μή. Gr. 1176 (883) § 749.—6. ὅς οἱ εἴη σὺν θεῷ εἰρημένον, *that it had been spoken by a god,* i. e. *by inspiration.*—7. ζωόντων, for ζώω (Ion. = ζάω, ζῶ).—8. προστῆναι = προσστῆναι. Construe, *occurred to.* M., however, makes it from προϊστάναι, attributing to it a similar meaning. || ἀνενεικάμενον, *recovering himself: mente receptâ.* Others take ἀναφέρεσθαι here in the sense of *to heave a deep sigh.* || ἐκ πολλῆς ἡσυχίης, *after a long silence.*—11. τίνα τοῦτον ἐπικαλέοιτο, *who this was whom he called upon.*—13. τὸν . . . . ἐλθεῖν. The order seems to be: τὸν ἐλθεῖν ἐς λόγους πᾶσι τυράννοισι ἐγὼ προετίμησα ἂν μεγάλων χρημάτων. The translation: *One whose conversation I should consider of more value to all kings than large sums of money.* Bähr, however, would translate differently [correctly, I think]; as if Crœsus would choose rather to have Solon converse with all other kings, than himself to enjoy the possession of great wealth.—16. ἀρχήν, *some time before, formerly.* It is more common with negatives in the sense of *omnino,* &c.—18. ἀποφλαυρίσειε. The optative is here used, because the verb refers to the thought of another: ἦλθε, l. 16, which states the occurrence of an event, stands in the indicative; but both depend upon ὡς. Gr. 1203 (895) § 802. || οἷα . . . . εἶπε, lit. *having spoken so, that every thing had happened to him as he said* [*quippe ita locutus, ut ipsi omnia eum in modum evenerint, prout ille edixisset.* B.].—οἷα δή (c. partcp.) = *quippe.* Gr. 1145 (868) § 704.—20. ἀνθρώπινον, sc. γένος.—24. ἐννώσαντα. Cf. 68.—28. κελεύει. One would expect to find κελεύειν here. But our author frequently makes use of such anacoluthia.—The account which Herodotus gives of this occurrence differs from that of Ctesias and Xenophon. Whether true or not, it undoubtedly was commonly reported, and generally believed.—34. δυναμένους takes its case from πάντα. || καταλαβεῖν, *to check.* Cf. p. 8, 26.—35. εἴ . . . . ἐδωρήθη, *if any thing he had ever presented had been acceptable to him.* Cf. Hom. Il. v. 39: εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα.—37. ἐκ often indicates a change from a previous condition.

PAGE 22.

1. ἀνέγνωσε = *persuasit.*—4. τῇ σῇ . . . . κακοδαιμονίῃ, *from* (*through,* or *urged by*) *thy good fortune and my own ill fortune.* Abl. *causæ.*—5. ἐπαείρας = ἐπάρας, i. q. ἀναπείσας.—6. ὅς τις αἱρέεται = qui . . . mallet (*as to prefer*). Gr. 1248 (923) § 836, 5.—10. κάτισε, Ion. for ἐκάθισε.—11. προμηθίῃ, *respect.*—13. συννοίῃ ἐχόμενος, *occupied with,* or *lost in, contemplation.*—15. λέγων, sc. χρή or

κελεύεις.—17. εἰρότα, from εἰρωτάειν, Ion. for ἐρωτάειν.—18. τί ταῦτα (P. . . . . ἐργάζεται; what is it that they are doing?—22. μέτα = μέτεστι, 22). the accent being thrown back. || φέρουσι . . . . ἄγουσι. A common expression in Xenophon and various other writers: ἄγειν generally has a living thing for its object; φέρειν, something inanimate.—23. ἐπιμελές, a care, a source of anxiety. Construe, what Crœsus said disquieted [rather, excited the attention of] Cyrus.—24. ἐνορῴη. This so-called Attic optative is not uncommon in Ion. Greek.—26. δικαιῶ = aquum, justum censeo. B. || πλέον (more) has here probably the meaning of profitable, i. e. useful, to your advantage (si quid commodum video, S.).—29. ἐπίδοξα, sc. ἐστί. Gr. 1072 (821) § 677. The future, or aorist in the sense of the future, may follow.—30. ἐπαναστησόμενον, will rise up against you.—31. κάτισον, station.—32. λεγόντων = λεγέτωσαν. Sometimes the Greek imperative expresses not so much a command, as a statement of what is proper to be done, according to the situation in which a person is placed. Hence it is found after relatives.—35. συγγνόντες, feeling conscious.—37. ὑποτίθεσθαι, to suggest, to advise.—40. ἐναρτημένου. The nominative of this and the three following words would have been a more natural construction. Construe, since you are disposed, prepared. Obs. the omission of the augm.—41. αἰτέο, Ion. for αἰτέου.

PAGE 23.

2. χαριεῖ, you will oblige (χαρίζομαι, fut. χαριοῦμαι).—5. ἐπαινηλόγησα, recounted, detailed.—7. ὑποκρίσιας, responses.—8. κατέβαινε . . . . παραιτεόμενος, he went on to ask again, renewed his request. So in I. 118, κατέβαινε λέγων.—9. [ἐπεῖναι = licere; ut liceret.] || τούτων = with these. ὀνειδίζειν τινά τινος.—16. γενέσθαι. On the infinitive after the relative in the oratio obliqua, see Gr. 1329 (1003) § 889.—17. ἀχαρίστοισι, as in licet esse beatis. || νόμος, sc. εἴη.—21. ἀδύνατα. Gr. 773 (618) § 383. || καὶ θεῷ, even for a god. The subordination of the gods to fate was a common doctrine among the Greeks. According to some, however, the more orthodox theology exempted Zeus from its controul. || πέμπτου. In reckoning genealogies, the Greeks included the two extremes in their numeration.—22. γονέος, progenitor.—23. ἐπιστάμενος, aor., following, or complying with.—25. ὅκως, how.—27. παραγαγεῖν, to lead away, seduce, change.—28. ἐπανεβάλετο, procured the delay of.—29. ἐπιστάσθω . . . . ὡς . . . . ἁλούς, let him learn that he was taken. The ὡς is superfluous, but sometimes occurs, ὡς μηδὲν εἰδότ' ἴσθι μ' ὧν μ' ἀνιστορεῖς. Sehl.—33. Λοξίης. An epithet of Apollo, referring according to some to the ambiguous character of his responses, according to others to the oblique course of the sun.—34. τὸν . . . . χρῆν, that it was his business.—38. συνέλαβε, comprehended.

PAGE 24.

1. ὑπ' ἐκείνοισι. So I. 94, extr., ὑπὸ Πέρσῃσι δεδούλωντο.—2. τοῖσι ἅπασι, in all respects.

§ 6.

15. σεμνοῦν, to embellish.—16. τὸν . . . . λόγον, to speak the truth.— 6
17. τριφασίας . . . . ὁδούς, three other ways of narrating; i. e. three

(P. 24). *other accounts.* Ctesias, Xenophon, and Æschylus differ from H. Bähr inclines to prefer the authority of Ctesias; but Clinton cites several authors to discredit his statements.—18. **ἔτεα . . . . πεντακόσια.** Clinton shows the agreement between the chronology of H. and of the Scriptures. Ctesias gives 1360 years. L. would reconcile the two accounts by supposing the smaller number to denote the duration of the great Assyrian empire over Upper Asia; and the larger, that of the previous monarchy limited to Assyria proper.—24. **Ἀστυάγης,** B.C. 594—559. His wife (cf. 74) was Aryenis, the sister of Crœsus.—28. **ὑπερθέμενος,** *communicating.* || **Μάγων τοῖσι ὀνειροπόλοισι,** *to those of the Magi who interpreted dreams.* Sacred and profane historians agree in describing sovereigns as attaching great importance to their dreams, and the interpretations thereof, as guides in the management of public affairs.—30. **ἀνδρὸς ὡραίην** = *maturam viro.*—32. **διδοῖ** (3rd sing. pres.), far more common than *διδωσι* in Hdt.—33. **οἰκίης,** *family.*—36. **ἐδόκεα.** The *personal* construction of *δοκῶ* is more common than this of *acc. c. inf.*

PAGE 25.

2. **ταῦτα . . . . φυλασσόμενος,** *guarding himself against this.*—4. **οἰκήϊον,** *a kinsman.*—6. **τὸ** (= ὃ) **ἂν . . . . προσθέω** (*προσθῶ*), *whatever task I may impose upon you.* || **παραχρήσῃ,** *neglect.*—7. **παραβάλῃ,** *deceive.* || **ἄλλους ἑλόμενος,** lit. *having preferred others,* i. e. *espousing other interests.* Some say, *taking in, deceiving, others.* || **ἐξ ὑστέρης,** sc. *ὁδοῦ, afterwards.* || **σοὶ . . . . περιπέσῃς,** *bring down ruin upon yourself.* Portus says the figure is taken from the falling of buildings from their own weight.—10. **παρεῖδες.** Cf. p. 6, *οὔτε δειλίην οὔτε ἄλλο οὐδὲν ἄχαρι παριδών τοι.*—11. **ἀνδρὶ τῷδε,** *in me: δεικτικῶς.* Gr. 1015 (796, *b*) § 655, 4. Harpagus here lays his hand upon his breast.—13. **τό γε ἐμόν** (*quod ad me certe attinet.* B.) = *ἐμέ γε.*—16. **τήν,** sc. *ὁδόν.* Some, however, would supply *στολήν* or *κόσμησιν.*—19. **ᾗ** = *τῇ ὁδῷ ἐν ᾗ, as.*—24. **ἅπαις . . . . γόνου.** Gr. 846 (703) § 529, 1. || **θελήσει . . . . ἀναβῆναι,** *shall revert.* Cf. p. 6.—26. **ἄλλο τι . . . . λείπεται,** *nonne superest?* Gr. 1355, *f* (977), § 875, *e.*—29. **τῶν τινα,** sc. *δούλων.*—32. **ἐπιτηδεωτάτας,** *suitable for his purpose.*—40. **πρὸς Σασπείρων,** *towards the Saspires;* i. e. *in the direction of their country.*

PAGE 26.

5. **ὀλέθρῳ . . . . διαχρήσεσθαι,** *will put you to a most cruel death.*—9. **ἐπίτεξ . . . . ἡμέρην,** *whose delivery was expected from day to day.*—10. **κατὰ δαίμονα** *providentially.*—11. **τόκου,** *timens ob mulieris partum.*—14. **οἷα** (quippe quæ videret), *as seeing him.* Gr. 1145 (868) § 704. || **ἐξ ἀέλπτου,** *unexpectedly.* || **ὅ τι,** *wherefore.*—16. **τὸ μὴ . . . . ὄφελον** (*what I ought not*), *what I would that I had not.*—17. **ἐς,** *so far as concerns.*—21. **χρυσῷ . . . . ποικίλῃ.** By hendiadys for *χρυσέῃ τε καὶ ποικίλῃ ἐσθῆτι.* The real meaning is *a dress embroidered with gold.* Cf. l. 27.—33. **δδε,** *here.* Gr. 1015 (796, *b*) § 655, 4.—34. **ἅμα . . . . ἔλεγε . . . . καί,** *no sooner said . . . . than.* Gr. 1447, § 752.—36. **ἐχρῆζε . . . . τέχνῃ,** *besought him by no means,* or *earnestly besought him.*

PAGE 27. (P. 27)

1. εἰ . . . . ἐκκείμενον, *if indeed there is all*, or *an absolute, necessity that he should be seen exposed*.—2. τεθνεός (*a dead child*) = τεθνεώς, neut. of the *syncopated* perf. of θνήσκω. Cf. D. 132, *b*.—9. τὸν (= ὃν) μὲν . . . . τοῦτον μὲν . . . . τὸν δέ. Cf. Gr. 1458, 9, § 765, 5.—15. προβόσκων. Some give to πρόβοσκος the meaning of *locum tenens bubulci*; or *one of the under-herdsmen*. Cf. the Latin *pro*. Others, and with more reason, say, *herdsman*; ascribing the use of πρό to the custom the herdsmen had of preceding their herds.—26. τὸν . . . . ἐπίκλησιν, *who passed for the herdsman's son* [ἐπίκλησιν = *secundum cognomen suum*. B.].—28. ὀφθαλμόν. The *eyes* of the Persian kings were men who kept them informed of all that was going on in their realm.—30. εἷς. A nom. abs.—33. διαλαβέειν (= διαλαβεῖν, *medium aliquem comprehendere*), *to seize*.—35. μετείθη, aor. 1 pass. of μετίημι (= μεθίημι. D. 130, *a*), *was let go* or *dismissed*.—36. μᾶλλόν τι. See p. 7, 35.—37. ἀποικτίζετο, *piteously complained*.—39. ὡς εἶχε (lit. *as he had* himself = as he was), *immediately*. So 61, ὀργῇ, ὡς εἶχε, κτλ.—41. ἀνάρσια πρήγματα, *intolerable treatment*.

PAGE 28.

14. ἐς ὅ. Bähr, after Struve, says, *until*: cf. I. 93, ἐς ὃ ἂν συνοικήσουσι.—15. ὅδε = *here*, as above.—16. τὸν Ἀστυάγεα ἐσῄει, *subiit Astyagem* ut agnosceret puerum. B.—17. προσφέρεσθαι . . . . ἐς, *to resemble*.—18. ἐλευθερωτέρῃ, sc. ἡ κατὰ δούλου παῖδα, according to Steger. Bernhardy understands ἑαυτῆς literally, *than itself*, i. e. *than it should be*.—21. ἀνενειχθείς. Cf. n. on p. 21, 8.—30. ἀνάγκας, *torture*.—32. τὸν ἐόντα λόγον, *the real state of the case*. In I., chap. 118, τὸν ἰθὺν λόγον has a similar meaning.—35. κελεύων. This is one of those irregular constructions where a transition is made from the use of the verb to that of the participle.—37. λόγον . . . . ἐποιέετο, *attached now even less importance to*.

PAGE 29.

11. ἢν μὴ . . . . ἐπιτελέα ποιήσῃ, *unless he performed*.—17. ἐνείχεε, I. for ἐνεῖχε. Kühner says, a peculiarity of the new Ionic dialect is the frequent introduction of ε between the root and the ending of mute and liquid verbs.—21. ἔφη λέγων. A not infrequent pleonasm. ‖ ἐς . . . . ἔκαμνον, *I have suffered about*, or *on account of*.—23. οὐκ . . . . ἐποιεύμην, *I did not make light of it*; i. e. *I took it seriously to heart*. ‖ ἐς . . . . μετεστεώσης, *inasmuch then as fortune has taken a favorable turn*. Gr. 1143 (866) § 701, *b*.—25. σῶστρα, *a sacrifice for the preservation of*.—28. οἱ . . . . ἐγεγόνεε, *had turned out advantageously for him*. ‖ ἐπὶ τύχῃσι χρηστῇσι, *under good auspices*.—39. τράπεζαι. Nitzsch shows that the custom was to set before each guest a separate table.

PAGE 30.

8. ἐντός . . . . γίνεται, *and retained his self-possession*.—9. θηρίου, *animal*.—18. ἐπέζωσα. From ἐπιζώειν, Ion. for ἐπιζάειν, -ζῆν. · ζώω

(P. in *pres.* and *impf.* is not uncommon.—22. ἐτελέωσε ποιήσας = 30). ἐποίησε τελείως.—24. φέρειν, *to tend.*—27. παρὰ σμικρὰ . . . . κεχώρηκε, *have come to almost nothing.*—28. τὰ . . . , τῶν ὀνειράτων ἐχόμενα, *dreams and things of that sort* (ἔχεσθαί τινος, *to cling to ; to be close to*). —30. πλεῖστος γνώμην, *most inclined to the opinion.*—31. ἐξήκειν, *has been fulfilled.*—35. περὶ πολλοῦ ἐστι, *it greatly concerns us*, &c. Gr. 1423, *a*, 3 (1030, *a*, 3) § 632, i. *extr.*

PAGE 31.

3. ἕτερα τοιαῦτα, *likewise.*—5. γειναμένους = γονεῖς. ἐγειναμην = *begat, gave birth to.*—8. οὐ τελέην, *which came to nothing.*—10. οὐ κατά, *of a different class from ;* more lit. *not after the fashion of.* —18. πάθην, *misfortune.*—21. ἤϊε . . . . αἰνέων, *he went on praising.* —ἥκω, εἶμι, ἔρχομαι, are often joined in this way to participles.—22. παντός, sc. χρόνου. ‖ ἦν . . . . Κυνώ, *and Cyno was every thing in his story ;* i. e. *he talked of nothing but Cyno.*

§ 7.

7 30. Κύρῳ . . . . προσέκειτο, lit. *leant against him ; pressed him.* Translate *urged.*—34. ἐπιτραφόμενον. Wyttenbach connects this participle with τιμωρόν implied in τιμωρίην.—36. κατέργαστο. Used in a passive sense.

PAGE 32.

1. ἅτε, to be resolved by *quippe qui.* Gr. 1145, *b* (868) § 704.—2. λαγὸν μηχανησάμενος, *having artfully prepared a hare.*—3. οὐδὲν ἀποτίλας, *without plucking off any of the fur.*—5. ἅτε, sc. ὄντι. See just above.—6. ἀπὸ γλώσσης, *orally, verbally.*—12. γάρ introduces the reason why Cyrus should perform the action *afterwards* expressed by τίσαι. Gr. 1455, *b*, § 786, obs. 3.—14. κατά, *so far as relates to.*—23. πρὸς σέο, *on your side.*—24. ὡς. Gr. 1143 (866) § 701, *b.*—29. ἀναπτύξας, *unrolling.* The oriental books resembled our maps upon rollers. Hence the words roll and volume. The learner will of course perceive that the βυβλίον contained a commission forged in the name of Astyages.—36. Πασαργάδαι. The Pasargadæ, the most important tribe of the Persians, lived in the southern district of Persis Proper. They probably were the inhabitants of the city of the name which Cyrus built in commemoration of his decisive victory over Astyages. ‖ Μαράφιοι. Of the Maraphians little is known. Ptolemy refers them to Marrasium, a city situated to the north-east of Persepolis. ‖ Μάσπιοι. Nothing seems to be known with certainty of the Maspians.—37. Ἀχαιμενίδαι. The most noble *tribe* of the Pasargadæ ; for so Niebuhr will have us translate φρήτρη, although this is the ordinary Greek word for the Latin *gens.* —39. Πανθιαλαῖοι, Δηρουσιαῖοι. The Panthialæi and Derusiæi, as well as the Dropici below, seem to be known only from this passage. ‖ Γερμάνιοι. Rennell considers this people to have been the same as the Carmanians, the inhabitants of Carmania, now *Kerman*, a province lying to the east of Persis.—40. Δάοι. The Dai, or Dahæ, are said to have occupied a sandy and barren tract at the south-east

extremity of the Caspian sea. As they were nomads, it is easy to (P. account for the discrepancies in the statements of the ancients about 32). their position at different times.—41. Μάρδοι. These Mardi seem to have inhabited the mountains between Media and Persia, and so should be distinguished from those mentioned in 84. || Σαγάρτιοι. The Sagartians Rennell suspects to have been a pastoral people scattered over Persia, like the Tartar tribes of the present day. They were probably of Scythian origin, and were most frequently met with in the north-east parts of that country. Cf. Lib. VII. 85.

PAGE 33.

3. πάντῃ, *in every direction*.—8. ἔθυε, *killed*.—9. οἴνῳ . . . . σιτίοισι connect with δεξόμενος.—11. ἐπεὶ . . . . ἦσαν, *when they had done supper*.—14. τὸ μέσον, *the difference*.—16. παρεγύμνου, *disclosed*.—18. ἐμέο πείθεσθαι. In other writers the genitive after πείθεσθαι is rare; but H. so uses it repeatedly.—22. θείῃ τύχῃ, *providentially*. So κατὰ δαίμονα, &c. (*forte quadam divinitus*. Liv. I, 4). || τάδε, sc. the liberation of the Persians from the Median yoke.—23. ἥγημαι, perf. for present.—24. ὡς . . . . ὧδε, *this being the state of the case*. Cf. the Latin *quæ cum ita sint*.—32. θεοβλαβής, *infatuated*.—33. ἐόργεε, *fecerat*. Plup. ἐόργεα, from perf. ἔοργα (of obsol. ἔργω).—40. οὐδ' ὡς . . . . χαιρήσει (οὐδ' ὥς, *ne sic quidem*); *but even so Cyrus shall not escape*.—41. ἀνέγνωσαν = ἀνέπεισαν.

PAGE 34.

1. ἀνεσκολόπισε, *crucified*. This punishment seems to have been common among the Persians afterwards.—6. προστάς. Cf. p. 21, 7. —8. πρός = *quod attinet ad*. Steger understands σκοπῶν. || τὸ . . . . ἐθοίνησε. τό owes its case to the cognate signification of ἐθοίνισε and δεῖπνον. Gr. 939 (744) § 548, *a*.—9. ὅ τι . . . . βασιληΐης. A similar question was asked of Demaratus by Leotychides. See VI. 67.—11. εἰ, *if* = *whether*.—15. παρεόν. Gr. 1140 (863) § 702, 2.—16. περιέθηκε. A figure taken from the act of encircling the head with a crown or chaplet.—17. εἰ connects with δέον; construe, *for if it were necessary*. Cf., however, M., who understands after εἰ, ἄλλῳ περιέθηκε τὸ κράτος.—19. περιβαλεῖν. A figure taken from investing the body with a garment.—23. ἔτεα . . . . τριήκοντα, B.C. 594—559.—26. ἔτεα . . . . δέοντα, B.C. 687—559. — 27. ὅσον . . . . ἦρχον, B.C. 634—607. || μετεμέλησε . . . . σφι. Verbs indicating repentance take a participle to denote the exciting cause. Gr. 1104 (837) § 685.—29. ἀπέστησαν ἀπὸ Δαρείου. A passage worth remembering; inasmuch as it probably refers to an event which took place B.C. 409, in the reign of Darius Nothus. Hence it is inferred that Herodotus lived beyond the age of seventy-six; and that to the last he made additions to his history. Krüger, however, refers this rebellion to the reign of Darius the son of Hystaspes.—33. ἐτελεύτησε. Ctesias relates that Astyages died in misery and want; but that he was buried with great splendour.—The accounts given by Xenophon in his Cyropædia of the youth of Cyrus are totally irreconcileable with those of our author.

(P. 34).

§ 8.

8 40. ἀγάλματα .... ἱδρύεσθαι. This is probably true of the primitive religion of Persia, which we can readily suppose not to have been entirely supplanted by the religion of Zoroaster at the period in which H. wrote; and that our author derived his information from professors of the ancient faith. The new faith is said to have been introduced in the reign of Cyaxares I.

PAGE 35.

1. ἐπιφίρουσι = ἐπιφίροντας. || ὡς .... δοκέειν, *ut mihi quidem videtur*. Gr. 1513, *j*. § 893, *d*.—2. ἀνθρωποφυέας, *of human form*. H. is apparently struck with the contrast between the purity of the early Persian worship, and the anthropomorphic character of the later Persian and Grecian divinities. The primitive Egyptians, Greeks, and Romans, seem also not to have been image-worshippers. —3. Διί. The supreme divinity of the Persian theology. H. assigns him the name borne by the highest of the Grecian gods. —7. ἀρχῆθεν (= *ab initio*), *originally*.—8. Οὐρανίῃ, sc. Ἀφροδίτῃ. The names which follow were the designations under which the feminine principle in nature was worshipt. This is identified with the *natura naturata* of the philosophers, with the moon, and with the earth.—10. Ἀλίττα. The same as Ἀλιλάτ. Cf. III. 8. —14. ὡς .... θέλει, *according as the sacrificer wishes to sacrifice to any one*. The nominative to θέλει is implied in θύειν.—20. ἁψήσῃ. H. says above that the Persians do not light up fires upon altars; but he no where asserts that they do not use fire for the cooking of the victims for food.—21. τρίφυλλον, *clover*.—23. θεογονίην. Not, of course, the theogony familiar to the Greeks. It probably had more resemblance to the æons and emanations of the Chaldaic and Zoroastrian systems.—26. ὅ τι .... αἱρέει [*prout ei ratio suadet*], *as seems good to him*. Nothing was left for the god, because it was thought he was satisfied with the life or soul of the victim.—29. οἱ εὐδαίμονες, *the richer sort*.—30. ὄνον. The flesh of the wild ass is still esteemed a great luxury amongst the Persians.—31. τὰ λεπτά, the smaller cattle, goats, sheep, &c.; πρόβατα included all grazing quadrupeds.—32. ἐπιφορήματα, *sweetmeats*, &c.—33. οὐκ ἄλλοτι, *not all at once*; i. e. *at intervals*.—36. προσκέαται, *are addicted*. D. 147.

PAGE 36.

3. ἀντυγχάνοντες, a (*virtually*) nom. abs., = *when they meet*.—10. κατὰ λόγον, *in proportion*.—13. ἀντέχεσθαι, *to lay claim to, to strive for*.—17. τῶν ἐχομένων, *their neighbours*. See note on ἔχεσθαι, p. 30, 28.—19. ἐπιτρεπεῦον. This word describes the care which Persia took of nations not wholly subjected to her sway.—20. ξεινικὰ .... νόμαια. See Heeren's Asia, vol. I. p. 342.—24. κουριδίας γυναῖκας, *wives*; as distinguished from παλλακαί, *concubines*. Cf. V. 18; VI. 138.—27. ὃς ἄν = εἴ τις. Gr. 1251 (924) § 828, 2.—29. τὰ ....

εἶναι, *and they think that numbers constitute strength.*—30. πεντα- (P.
έτεος, sc. παιδός.—34. ἄσην, *grief.*—36. τόνδε here refers to what 36).
precedes. Gr. 1012 (793, *n*, 8) § 656, 6, *extr.*

PAGE 37.

7. ὑποβολιμαῖα . . . . ἢ μοιχίδια = ὑποβολιμαίων ἢ μοιχιδίων ἔργα.—10. Ἄσσα. D. 144, *c.*—14. λέπρην ἢ λεύκην. Two kinds of leprosy are here meant. The hair and skin of those afflicted with the last grew white. The loathing with which lepers were and still are regarded in the East is too well known to need comment.—18. λευκὰς περιστεράς. This is commonly understood of *white doves*, which Morier says are rarely seen in Persia. But Von Hammer, as cited by Bähr, thinks *leprous doves* are meant.—24. ὁμοῖα . . . . μεγαλοπρεπείῃ, *derived from personal qualities and official distinctions.* || τελευτῶσι . . . . ἐς, *end with.* A. W. Schlegel, says Bähr, properly limits this statement to the names of men in the old Persian language.—27. οὐ τὰ μὲν, τὰ δὲ οὔ = *not some only* [lit. *not, these, but those not*].—35. κεχωρίδαται, *differ ;* I. for κεχωρισμένοι εἰσί. D. 147.—36. ἁγνεύουσι, *scrupulously avoid.*—38. κυνός. The dog is excepted, as belonging to Ormuzd, the impersonation of good. The other creatures, mentioned below, being of a noxious character, are considered as pertaining to the kingdom of Ahriman, the impersonation of evil.—40. ἀμφί, *on the subject of.*

PAGE 38.

1. ἀρχήν, *always* (lit. inde a principio).

§ 9.

3. The narrative now returns to the period reached at the end of 9
91. || κατεστράφατο, Ion. for κατεστραμμένοι ἦσαν. D. 147.—5. ἐπὶ τοῖσι αὐτοῖσι, *on the same conditions.* Cf. VI. 75. || καί = *as*, after ὁ αὐτός. Gr. 917, *c* (724, *b*) § 594, obs. 4. || Κροίσῳ, dat. ; just below, *gen.*—6. τὰ προέσχοντο, *what they proposed* = *their propositions.*—7. λόγον, *apologue, fable.*—8. ὡς, c. inf. in *oblique* narration. Gr. 1392 (1003) § 889.—9. ἐλπίδος ψευσθῆναι, *to be disappointed* (*of one's hope*). Gr. 844, *extr.* (672) § 511.—20. Πανιώνιον. The *Panionium* was a *congress* of all the Ionic cities of Asia Minor.—28. τὰ . . . . χωρία, *the countries to the north of it.* Cf. 72 : ῥέων ἄνω πρὸς βορέην ἄνεμον. || τωὐτὸ ποιέει = τὴν αὐτὴν κρᾶσιν ἔχει τῶν ἀέρων. || τὰ κάτω, *those to the south.*—32. νενομίκασι, *use.* Cf. II. 42 ; IV. 183. || παραγωγέων, *of varieties* (lit. *deflexions*).—34. Μυοῦς. Myus was situated on the left bank of the Mæander, near its mouth. —36. Λέβεδος, now *Xingri*, was on the coast, a little to the north-west of Colophon. || Τέως. Teos, now called *Bodroum*, or *Sizzi*, was on the southern side of the isthmus of Chalcidaïs, twenty-four miles from Smyrna.

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5. ἐπ' ἑωυτῶν μοῦνοι, *in a manner peculiar to themselves.*—7. ἐν

(P. 39). . . . . φόβου, *in shelter from the fear, secure;* because they had made a treaty with Cyrus.—12. πολλῷ = *by much,* (by) *far.*—15. ἔφυγον τὸ οὔνομα. The Dorians, on the contrary, were proud of their name.—24. Ἑλικωνίῳ. At Helicê in Achaia was a celebrated temple of Poseidon; whence the epithet Heliconius.—27. πεπόνθασι . . . . τοῦτο, *are so affected, are so modified in their names.*—31. Κύμη. Cyme, or Cuma, was situated to the south of the Cumæan Gulf. Its founders were once settled near Mount Phricium in Locris; whence the name Phriconis. ‖ Λήρισσαι. Larissa was near the Hermus, to the south-east of Cyme.—32. Νέον Τεῖχος. Neonteichus (Newcastle) was between Larissa and the Hermus. ‖ Τῆμνος. Temnos, on the southern bank of the Hermus, must have overlooked the plains of Cyme, Phocæa, and Smyrna. ‖ Κίλλα. A town of Troas, at the head of the Gulf of Adramyttium. ‖ Νότιον. Notium was the port of Colophon. ‖ Αἰγιρόεσσα. The site and history of this place are entirely unknown. Perhaps we should read Ἐλαία here. ‖ Πιτάνη. Pitane was situated at the mouth of the Evenus.—33. Αἰγαῖαι. Ægææ, or Ægæ, was between Myrina and Cyme. ‖ Μύρινα. Myrina was five miles above Cyme, near the centre of the Cumæan Gulf. ‖ Γρύνεια. Grynēa was five miles above Myrina.—37. ὡρέων . . . . ὁμοίως, *but not equal in point of climate.* Cf. 30.—39. ἐκπεσόντας, *having been banished.*

PAGE 40.

2. τὰ ἔπιπλα, *their household goods, their personal property.*—7. αἱ . . . . ἔχουσαι = τῶν δὲ τ. νῆ ἐχόντων. The partitive construction would be the more regular. But cf. Gr. 858, *c* (706).—9. Ἀρίσβαν. Its site is unknown.—10. ἐόντας ὁμαίμους, sc. τοὺς Ἀρισβαίους, implied in Ἀρίσβαν.—11. Ἑκατὸν Νήσοισι. These islands, about twenty in number, situated between Lesbos and the main land, were called Hecatonnesi, as some say, from Hecatus, i. e. Apollo, whose worship prevailed in those parts. It is, however, generally thought that by Ἑκατόν the number of the islands was meant to be denoted as indefinitely large.—15. ἀπικέατο, Ion. for ἀφίκοντο. D. 147. [ἀπίκατο is pluperf. B.]—21. μή. Gr. 1176 (883) § 749.—31. τίνες . . . . προαγορεύουσι, *who the Lacedæmonians were, and how numerous, that they should give him such a warning.* An interrogative c. partcp. must often be resolved in this way.—37. ἔλεσχα, *talked of, the subject of conversation.* An adj. from λέσχη = *confabulatio.*

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4. τὴν πρώτην εἶναι, *at first at least.* Cf. Gr. 1520, § 864.—5. Σάκαι. A nomade Scythian people, of whom we shall have frequent mention in the sequel. They dwelt in what is now called Little Bucharia. The parentage of the Saxon race has been traced back to his people.—6. ἐπεῖχε, sc. τὸν νοῦν, *intended.* Cf. 80.—13. ἀπεργμένον, *shut up.*—16. ὡς οἴκασι = ὡς ἐοίκασι (*ut videtur*). Gr. 1074 (821) § 677.—17. μὴ ἄριστον ᾖ, *whether it would not be best.*—20. τὸν . . . . ἐόντα σέ = σὲ τὸν ἐόντα.—22. εἴ, *that;* it gives to the proposition an expression of doubt. Gr. 1303, 7 (949, *c*) § 864, 7.

|| νόεε. This omission of the syllab. augm. is rare.—26. τῶν πρότερον. (P. 41). contains a more exact definition of the idea contained in the adj." (*Matth.*); *guiltless both with reference to*, &c. This is the explanation of gen. after adj. compounded with *a privative*. —28. Πακτύης. It was Tabalus, and not Pactyas, to whom Cyrus entrusted Sardis. Perhaps, however, H. means to represent Crœsus as insinuating that, in entrusting the wealth of Lydia to that traitor, he had committed the country itself to his charge.—31. δεινοί. Cf. I. 36. || ἔωσι = ὦσι.—32. μή. Gr. 1176 (883) § 749.—34. καπηλεύειν. Cf. Αυδοὶ . . . . πρῶτοι . . . . κάπηλοι ἐγένοντο, 94.

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3. ἐπεὶς τῆς ὀργῆς· ὑφιέναι τῆς ὀργῆς, *to remit one's anger*. Matth. considers the gen. = in reference to : it is rather *partitive*.—5. καὶ πρός, *and besides*.—7. πάντως . . . . ἀγαγεῖν, *not to fail of bringing ; to be sure to bring*.—10. ᾤχετο φεύγων. Gr. 1108, § 396. —12. μοῖραν ὅσην δή κοτε ἔχων, *with a division of the army, larger or smaller*. Gr. 1459, § 723, 1.—17. συμβουλῆς πέρι (= quod attinet ad consilium capiendum), *for counsel*.—18. ἀνῷσαι = ἀνοῖσαι [ἀναφέρειν εἴς τινα, *ad aliquem referre*].—21. Πανόρμου. Notice that this Panormus is not the harbour of Ephesus, of the same name. —26. ὁρμέατο. Cf. 83.—28. ἔσχε . . . . μή, *cohibuit, ne*. Gr. 1176 (883) § 749.—32. ἐκ, *in behalf of*.—34. πρός, *at the hands of*.—36. δειμαίνοντες, *although fearing*.—37. τὸ ἀπὸ σεῦ, *your opinion*.

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15. ἐπὶ μισθῷ ὅσῳ δή, *for some reward or other*. Cf. ὅσην δή κοτε, note on p. 42, 12.—19. Ἀθηναίης Πολιούχου, *of Athenê the Protectress of the citadel*. This goddess had a temple in the Chian citadel.—20. ἐπὶ . . . . μισθῷ, *on condition of receiving Atarneus as a reward*.—25. οὐλὰς . . . . ἐποιέετο, *used barley-meal for sprinkling : οὐλαὶ κριθῶν* denotes the burnt barley-meal which was scattered upon the heads of victims previous to immolation.—26. ἀπείχετο. agrees with *τὰ πάντα*.—31. Μαγνησίην. Magnesia was situated about fifteen miles south-east of Ephesus. Its ruins were identified by Hamilton at *Inekbazar*.—37. ἀποδεχθείς, Ion. for *ἀποδειχθείς, having been appointed*.—38. ὅκως . . . . τειχήρεας ποιήσειε, *so soon as he had driven the inhabitants within their walls*.—39. χώματα χῶν. Cf. II. 137 : ἐπιτάσσοντα χώματα χοῦν πρὸς τῇ ἐωυτῶν πόλι.

PAGE 44.

1. Ἀδρίην. K. O. Müller refers this name to the marshy country between the Po and the Adige. Bähr, to the whole eastern coast of Italy. || Τυρσηνίην. The whole western coast of Italy.—2. Ἰβηρίην. The Greeks, until the time of the Achæan league, thus designated the seaboard from the Strait of Gibraltar to the mouth of the Rhone. || Ταρτησσόν. Tartessus was the name of a city and district on the western coast of the Spanish peninsula. || οἱ καταδέξαντες, *those who discovered*.—6. πάντα = *τὰ πάντα, in all*.—9. ὅκου βούλονται, *where* (= wherever) *they pleased*. Gr. 1369 (990)

(P. § 886, *d.*—11. τὸν Μῆδον . . . . ὡς αὔξοιτο = ὡς ὁ Μῆδος αὔξ. Gr.
44). 1404 (1011) § 898, 2. The Mede was Cyrus, not Harpagus. || ἐδίδου. D. 15, *a.*—12. πόλιν, acc. after τεῖχος περιβαλίσθαι (*murum circumdare*) from its virtually meaning *to enclose with a wall.*—15. ἐξεποιήθη, *was completed.*—17. οἱ καταχρῇ, *that he should be satisfied.* It is *pres. indic.* || βούλονται, indic. retained in *oblique* narrative. He would say, when addressing them, καταχρᾶ μοι, εἰ βούλεσθε.—19. κατιρῶσαι, *to consecrate;* i. e. to dedicate to the king, thereby expressing a sense of their obligations to obey him. Whatever belonged to him was sacred.—28. χωρὶς ὅ τι = ὅτι μή. || γραφή, *picture.*—30. ἐπί, *for.* B.C. 544.—32. Οἰνούσσας. The five Œnussæ islands, now called *Spermadori* and *Egonuses*, lay between Chios and the Asiatic continent.—33. ὠνεομένοισι: ὠνίομαι here præs. conatûs, *to propose to purchase.*—35. Κύρνον. Cyrnus, so called from a son of Heracles of that name, is Corsica.—37. Ἀλαλίη. Of Alalia, afterwards Aleria, the ruins are still visible a short distance below the mouth of the river Tarignano.

PAGE 45.

2. μύδρον σιδήρεον, *a mass of red-hot iron.*—4. ἀναφῆναι (*intrans.*) = ἀναφανῆναι.—10. ἐπ' ἔτεα πέντε, *for five years.*—11. ἄγον . . . . ἔφερον. Cf. 88.—12. Τυρσηνοί. Niebuhr restricts to the Cærites. Cf. 167.—15. Σαρδόνιον, *Sardinian.*—16. Καδμείη . . . . νίκη. A Cadmean victory was a common expression, denoting *victory too dearly purchased.* Comp. accounts of the victory of Cadmus over the dragon, of Œdipus over the Sphinx, of Eteocles over Polynices.—18. ἀπεστράφατο = ἀπεστραμμέναι ἦσαν. D. 147.—22. Ῥήγιον. The southwesternmost town of Italy; now *Reggio.*—23. τοὺς ἄνδρας . . . . αὐτέων πολλῷ πλείους = πο. πλ. τῶν ἀνδρῶν. Gr. 858, *c* (706).—24. ἔλαχον, *divided by lot.*—25. Ἀγυλλαίοισι. Agylla was afterwards Cære; is now *Cerretere.* Cf. 166.—27. ἐκέατο, Lon. for ἔκειντο. D. 147. || διάστροφα . . . . ἔμπηρα . . . . ἀπόπληκτα, *deformed . . . . maimed . . . . paralytic.*—29. ἀκέσασθαι (lit. *to heal* =) *to make amends for, to expiate.*—31. ἐναγίζουσι = χοὰς φέρειν ἢ θύειν τοῖς κατοιχομένοις.—35. Οἰνωτρίης. Œnotria answers pretty nearly to Lucania. || Ὑέλη. Hyela or Elea was the same as Velia.—36. Ποσειδωνιήτεω, *of Posidonia;* the Pæstum of the Romans.—37. Κύρνον . . . . ἔχρησε . . . . ἱδόντα, *directed to set up the hero Cyrnus as an object of worship.* The verb κτίζειν implies the erection of a temple in his honour. || ἥρων, as acc. of ἥρως. In 2, 143 he has ἥρωα.

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2. Ἄβδηρα. Clinton places the founding of this town about 108 years before the Teian immigration.—3. οὐκ ἀπώνητο, *was not benefited by it.* ὀνίνημι, Mid. ὀνίναμαι, *to derive advantage,* c. aor. ὠνήμην (inf. ὄνασθαι). ὠνήθην is later.—7. διὰ μάχης . . . . ἀπικέατο, *gave battle to.*—9. τῆς, sc. γῆς.—11. πρότερον. Cf. 143.

§ 10.

10 16. τὰ μέν νυν κάτω τῆς Ἀσίης. Cf. 72.—24. Νίνου. Cf. 106. —27. σταδίων. On the length of this stadium, see the Excursus

at the end of the volume; and on the extent of Babylon see (P. Heeren's Asia, vol. II. pp. 153—187. || **ἰούσης τετραγώνου.** A 46). gen. abs. for the nom.—31. **βαθέα . . . . εὐρέα,** feminines for —**εῖα,** D. 143.—33. **πηχέων βασιληΐων.** The *royal cubit* was about 20½ inches.—34. **μετρίου.** The *common* cubit was 18½ inches.—35. **δακτύλοισι.** The *finger* was about ⅞ of an inch.—36. **ἵνα,** *where.*—37. **ὀρύσσοντες ἅμα,** *at the same time that they dug; whilst they dug.*

Page 47.

1. **ἐπλίνθευον,** *made into tiles.*—2. **ἑλκύσαντες,** *having made* [so *ducere lateres*].—3. **τέλματι,** *as a cement.* Cf. II. 93. || **ἀσφάλτῳ,** *bitumen.*—4. **διὰ τριήκοντα δόμων,** *between thirty rows;* i. e. *for the first thirty rows.* Cf. II. 127. [*Very doubtful.* Cf. Bähr: the usual meaning of the words would be, *at intervals of thirty rows; at every thirtieth row.*]—5. **χείλεα,** *sides.*—6. **ἐπάνω . . . . τοῦ τείχεος,** *upon the wall.*—7. **παρὰ τὰ ἔσχατα,** *all along the walls* [**τὰ ἔσχατα** = *the edges*]. || **μουνόκωλα,** *of one room.*—8. **τετραμμένα,** *fronting.*—10. **χάλκεαι.** Cf. Isaiah xlv. 2. || **σταθμοί,** *door-posts.* || **ὑπέρθυρα,** *lintels.*—12. **Ἴς.** The modern *Hit.* The river seems as yet unrecognized.—17. **τοιῷδε** refers to the preceding. Gr. 1012 (793, n. 8) § 656, 6 *extr.*—22. **ἐλήλαται** = **ἐληλαμένους ἔχει.** || **αἱ ἐπικαμπαί,** *the curvatures.* This noun is in apposition with **αἰμασιή,** *a wall,* in the next line.—24. **τριωρόφων τε καὶ τετρωρόφων,** *of three and four stories in height.*—25. **κατατέτμηται . . . . ἰθείας,** *is laid out in regular streets.*—26. **ἐπικαρσίας,** *in the direction of the river; the cross-streets.*—30. **θώρηξ,** *the outward fortification;* more lit., *the breastplate.*—31. **τεῳ** = **τινι,** indef. and enclit.—33. **τετείχιστο,** *fortifications had been built.* || **τὰ βασιλήϊα.** Porter identified the remains of the palace, in the eastern division of the city.—34. **Διὸς Βήλου.** Belus, Bel, or Baal, means lord. This Assyrian divinity corresponds to the sun, to the Zeus of the Greeks, and to the *natura naturans* of the philosophers. The ruins of his temple at Babylon may still be seen on the western side of the Euphrates. The dimensions of its area have been measured, and the result found to justify the statement of H. Some remains of the tower are still visible.—35. **πάντῃ,** *in every direction.*—39. **μέχρις οὗ** = **μέχρις** alone. Hdt. frequently uses this form with the superfluous **οὗ.**—40. **μεσοῦντι . . . . ἀναβάσιος,** lit. *for a man being at the middle with respect to his ascent there is,* &c. = when you reach the middle of the ascent there is, &c. Gr. 1147, *g* (869, *b*) § 599, 1.

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1. **ἀμπαύονται** = **ἀναπαύονται.**—4. **ἔνι** = **ἔνεστι.**—5. **νύκτα,** *by night; noctu* (*Matth.*).—7. **Χαλδαῖοι.** The Chaldæans were originally a people by themselves; they seem, however, to have become a caste of priests. See Heeren's Asia, vol. ii. p. 189. Cf. 101.—9. **τοῖσι Ἀσσυρίοισι λόγοισι.** Cf. 106.—12. **γενεῇσι,** *ages, generations.* || **Σεμίραμις.** Probably the wife of Nabonassar, and not the celebrated wife of Ninus, whom H. does not mention. There seem to have been several Asiatic queens of this name.—16. **Νίτωκρις.** The wife of

(P. 48). Labynetus I., or Nebuchadnezzar, and the mother of Labynetus II., or Belshazzar. Cf. 74, 77.—18. οὐκ ἀτρεμίζουσαν, *restless.*—19. ἀραιρημένα. *αἱρέω* in Hdt. has perf. *ἀραίρηκα, -μαι.*—23. σκολιόν. Heeren supposes that here was an immense series of sluices and flood-gates, making the river navigable, but at the same time so lengthening it, both by the time occupied in going through the numerous locks, and by the numerous windings of the canal, as to make it a three days' voyage to pass Ardericca, a village at some distance above Babylon. Cf. Asia, vol. ii. p. 134.—30. ὅσον τί ἐστι = ὅτι τοσοῦτόν ἐστι. Cf. 31.—31. ἔλυτρον, *a basin.* Cf. Heeren's Asia, vol. ii. pp. 135, 136.—33. ἐς τὸ ὕδωρ, *till they came to the water.*—40. ἐκ . . . . τῶν πλόων, *from,* or *after, their voyage.*

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1. τὰ σύντομα τῆς . . . . ὁδοῦ, *the shortest way from,* &c. [lit. *the short-cuts of the road from Media*].—5. Μασσαγέτας. The Massagetæ dwelt in the great plain occupied by the middle Horde of the Kirgees, adjacent to the river *Sirr* or *Sirt,* which is the Jaxartes.—7. Ἀράξεω. There seems to be little doubt that H. has confused the Araxes with the Jaxartes. The latter enters the sea of Aral from the east; the former, the Caspian Sea from the west. An errour of this sort is best accounted for by supposing that Araxes, or a similar word, was the common designation of a river; and that the Greeks mistook it for a proper name; thus confusing several rivers together.—8. Ἰσσηδόνων. The Issedones were, like the Massagetæ, their south-western neighbours, a people of Mongol extraction. The Calmuc Tartars, according to Rennell, are their successors.—18. ὅκη . . . . Κῦρος, *for whithersoever Cyrus had directed his march.*—22. τῷ λόγῳ, *professedly.*—30. σπεύδων τὰ [= ἃ] σπεύδεις. *σπεύδ.* as *trans.* c. acc.—31. οὐ . . . . εἰδείης, *for you cannot know.*—35. σύ. In propositions consisting of two clauses which have a pronoun in common, H. gives it in the second clause, though it belongs also to the first.

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6. ὅτι seems to be attracted by the εἶπον μέν, and thus to have no influence on the construction.—10. οὐδὲν . . . . πρῆγμα, *it would not be worth while.*—15. τὰ ἔμπαλιν ἤ, *contrary to.*—17. ἔνι = ἔνεστι. Cf. p. 48, 4.—19. ἐλῶσι, Attic for ἐλάσουσι (ἐλαύνειν). Cf. ἐλᾷς, l. 22.—23. Χωρίς τε τοῦ ἀπηγημένου, *præter ea quæ exposui.*—36. ἀπόδεξις . . . . μεγάλων, *an opportunity of performing great deeds.*—40. κατά = καθ' ἅ.—41. τῷ . . . . ἐδίδου. This appointment of a successor before a great battle was customary with the Persian kings. Cf. VII. 2.

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13. ἐδίδου . . . . ἐωντῷ. Cf. 97, l. 17.—24. ποίεε ὅκως . . . . ὥς, *act in such a manner that.* ὅκως = ὅπως (*quomodo, quo pacto*); it is virtually repeated by ὡς, on account of the intermediate clause.—33. ἀντὶ . . . . ἄρχεσθαι. M., § 542, γ, remarks that this is the only in-

stance of such an omission of the article after a preposition.—35. (P. νεώτερα βουλεύειν περί, *to plot against*.—36. ὅ τι. Construe, *to treat* 51). *him as you like, to deal with him as you please.* On χρῆσθαί τινί τι, Gr. 927 (734).—41. καθαροῦ . . . . ἀχρηΐου, *effective . . . . ineffective.*

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3. ἰδόντες takes its case from τριτημορίς above.—13. εἰ = ὅτι. Gr. 1290 (949) § 804, 8.—15. δολώσας, *having beguiled.*—19. τριτημορίδι . . . . κατυβρίσας, the more usual construction would be the genitive.—20. ἥλιον. The *sun* often has the peculiar title of δεσπότης.—24. ἵνα . . . . κακοῦ. Gr. 856, *d* (709) § 527.—33. συμπεσόντας . . . . συνέχεσθαι, *falling upon one another with their spears and daggers, they engaged in close combat.*—37. πολλή. Gr. 857, *c* (706) § 442, *c*.—38. τελευτῇ, B.C. 529.

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5. πιθανώτατος. H. does not vouch for the historical accuracy of this story. He merely says that he thinks it the most probable account of the death of Cyrus. Ctesias gives a somewhat different story; making Cyrus to have fallen in a battle against the Derbices. See Thirlwall, vol. ii. p. 173. The very existence of Tomyris is involved in doubt; and accounts of the death of Cyrus entirely irreconcileable with the statements of either Herodotus or Ctesias have been handed down from antiquity.

§ 11.

9. παρέλαβε . . . . Καμβύσης, B.C. 529.—14. ὡς δούλους 11
ἐόντας ἐνόμιζε, *looked upon them as being:* the acc. c. inf. is the regular constr.—15. Αἴγυπτον. Cambyses conquered Egypt in the fifth year of his reign, B.C. 525. H. visited that country some time between B.C. 454 and 444, if we may trust Dahlmann.—18. πλεῖστα. Superlative for the comparative. ‖ λόγου μέζω = μέζω ἢ λέγειν ἔξεστιν. Construe, *things above*, or *beyond, description.*—19. πρός, *in comparison with.* Gr. 1427, *b*, 6 (1034, *b*, 6) § 638, iii., 3, *c*.—25. ὑφαίνουσι. Wilkinson finds some confirmation of this statement in the ancient sculptures.—27. ἱρᾶται, *fills the higher offices of the priesthood.* Cf. 54.—30. πᾶσα, *absolute.* Cf. I. 112.—34. τοὺς . . . . ἱκνέεται = ἐς τοὺς . . . . κῆδος ἱκνέεται. ‖ ὑπὸ τοὺς θανάτους, *when one of their relations dies.*—39. ὄνειδος. According to Wilkinson, H. laboured under a misapprehension on this point. He says wheaten bread was common in the houses of the rich, and hints a suspicion that H. did not live in the best society during his stay in Egypt. Anc. Egypt. vol. ii. pp. 397, 398.—40. ὀλυρέων. Probably the *Holcus Sorghum* of Linnæus, and the *dourá béledy* of the present day. ‖ ζειάς, *spelt.*—41. φυρῶσι . . . . ποσί. Wilkinson gives a picture of this process from the sculptures. Anc. Egypt. vol. ii. p. 385.

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1. εἵματα. Cf. 81. Sesostris is said to have introduced this cus-

(P. 54). tom for the purpose of making the men effeminate.—8. διφασίοισι . . . . γράμμασι. H. probably did not comprehend hieroglyphics under the head of writing. He seems to have recognized as such only the hieratic or sacred, and the enchorial or demotic characters. Anc. Egypt. vol. ii. p. 14. Cf., however, Heeren's Africa, vol. ii. p. 4.—11. χαλκέων ποτηρίων. The sculptures show metallic, glass, and porcelain cups; and Joseph, as all know, had a cup of silver.—12. διασμέωντες = διασμῶντες, D. 138. Translate, *cleansing thoroughly*.—13. λίνεα. Cf. I. 195.—14. διὰ τρίτης ἡμέρης, *every third day*.—17. λινέην μούνην. Pliny mentions the cotton garments of the Egyptian priests; but these probably were not worn in the temples. || βύβλινα. The plant from which this was manufactured was the *Cyrus Papyrus* of modern botanists. Cf. Anc. Egypt. vol. iii. p. 146.—20. ὡς . . . . λόγῳ. Gr. 1513, *j*, § 893, *d*.—24. οἶνος ἀμπέλινος. The adjective is added to distinguish the wine of the priests from the οἶνος ἐκ κριθέων, or *beer*, which was a more common beverage. Cf. 77.—27. τρώγουσι, *eat raw*.—32. Ἐπάφου, *Apis*. Cf. 153.—34. ἔθηται, sc. ὁ δοκιμάζων. ἰδέσθαι, *videre* aor. mid.—37. καθαρή, *free from*; with a genitive. || προκειμένων, *specified*, sc. in the sacred books.—38. ἄλλῳ λόγῳ, sc. III. 28.

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1. κέρεα, *horns*. D. 142, *extr*.—7. ἐπ' αὐτοῦ, sc. τοῦ βωμοῦ. || κατὰ τοῦ ἱρηΐου, *down upon the victim*.—11. σφισι ἔωσι, *et mercatores adsunt iis* = *et* quibus *adsunt mercatores*. Gr. 1258, § 833. In οἱ δὲ (*hi igitur*, κτλ., the δέ is at once opposed to the μέν and also in the *apodosis* 1458, *p*, § 770, 1, *a*.—12. ἀπ' ὧν ἔδοντο = ἀπέδοντο οὖν (= *inquam*). Aor. of *habitual* action, *sell*. Just so I. 194: ἀπ' ὧν ἐκήρυξαν = *publice vendunt*. || τοῖσι δὲ . . . . οἱ δ' ἐκβάλλουσι. τοῖσι δέ is opposed to τοῖσι μέν. *Compare* Gr. 1458, *g*, § 765, 5.—21. ἐξαίρεσις, *evisceration*.—24. κοιλίην . . . . κενεήν = κενεῶνα. Construe, *remove all the entrails*.—26. ὀσφύν, *hip, haunch*.—28. καθαρῶν, *fine*.—29. ἀσταφίδος, *raisins*.—32. ἀποτύψωνται = παύσωνται τοῦ τύπτεσθαι.—36. Ἴσιος. Isis is identified with the Demeter, Persephone, and Celestial Aphrodite of the Greeks, with the moon, with Egypt, and with the passive principle of production in nature.—37. βούκερων. Observe the *accent*.—39. προβάτων, *cattle*.—40. φιλήσειε ἄν, *will hardly kiss*.

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5. τὸ κέρας . . . . ὑπερέχοντα. Matth. supplies ἔχοντας [but this is a mere *fiction* to make an irregular construction regular].—7. βάρις, *a vessel*. Cf. 96. || Προσωπίτιδος νήσου. This island is formed by the Sebennytic and Canopic branches of the Nile.—12. Ἀτάρβηχις. The same probably as Aphroditopolis; its ruins are traced near *Chybyn-el-Roum*.—18. ἔθρυνται = ἰδρυμένον ἔχουσιν.—21. Ὀσίριος. Osiris is identified with the active principle of production in nature, and with the Nile.—23. Μένδητος. The Pan of the Greeks. He embodies the conception of moral enthusiasm, and of the generative power in nature. Cf. 46. || Μενδησίου. A *nomos* deriving its designation from the city Mendes. Cf. 46.—26. Ἡρακλέα . . . . ἐπι-

δέξαι. An astronomical *mythus* of the sun's entrance into the sign (P. Aries. Cf. Heeren's Politics of Greece, p. 54. Heracles is the 56). Egyptian *Sem.*—33. **νομίζοντες.** Cf. I. 142.—40. **τύπτονται . . . . τὸν κριόν,** *bewail the ram by beating themselves.* Cf. 61, 132.—41. **θήκη,** *sepulchre.*

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2. **αὐτοῖσι ἱματίοισι.** Gr. 1516, 5. ‖ **ἀπ' ὧν ἔβαψε.** Cf. n. on p. 55, 12.—3. **συβῶται.** Cf. 164. Those who strove so successfully to implant a spirit of hatred towards every modification of the pastoral life must have clearly perceived that the political interests of Egypt were bound up in the successful pursuit and honourable character of agriculture. Cf. Heeren's Africa, vol. ii. pp. 155—158.—5. **ἐκδίδοσθαι,** *give in marriage.* Cf. I. 93.—6. **ἄγεσθαι,** *receive in marriage.* Cf. I. 34.—8. **Σελήνῃ.** Identical with Isis. Cf. 41.—12. **λόγος.** The narration which H., probably from regard to his promise at his initiation into the mysteries, declines to enter upon, may be, in the opinion of Bähr, gathered from Plutarch's Isis and Osiris, as follows: Typhon being in pursuit of a swine, found at the period of the full moon a wooden coffin containing the body of Osiris, whose corpse he dismembered. This may have given rise to the custom alluded to in the text.—13. **εὐπρεπέστερός ἐστι,** sc. λόγος. Compar. as a strengthened pos. So **οὔ μοι ἡδιόν ἐστι λέγειν.**—14. **θύσῃ,** sc. ὁ θυτήρ. Gr. 628 (515, *a*).—15. **τὸν ἐπίπλοον,** *the omentum,* or *caul.*—19. **ἔν τι γευσαίατο,** *will hardly taste.* Cf. p. 55, 40.—21. **τῆς ὁρτῆς τῇ δορπίῃ,** *on the eve of the feast.*—23. **τῷ ἀποδομένῳ,** *the one who had sold it to him.*—29. **ἀνεῖται,** *are consecrated.* [Perf. pass. of ἀνίημι. Cf. *Xen.* Ep. xix.: ὁ χῶρος ἀνεῖται ἱερὸς εἶναι. *Valck.*] ‖ **τὰ ἱρά,** *the sacred animals.*—32. **μελεδωνοί,** *guardians.* ‖ **ἀποδεδέχαται,** Ion. for ἀποδεδειγμένοι εἰσί.—38. **ἱστᾶσι . . . . τρίχας,** *weigh the hair against silver.*—39. **ἑλκύσῃ,** sc. τὸ ἐντεθέν. Bähr, however, understands ἀργύριον.—41. **τὸ δ' ἄν τις,** *hypothetical rel.* = εἴ or ἐάν τι.

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3. **ἴβιν.** Cf. 75. ‖ **ἵρηκα,** Ion. for ἵεραξ. The hawk was a symbol of immortality.—5. **θεῖα,** *strange, unaccountable.*—9. **ταῦτα . . . . γινόμενα.** A nom. abs.—11. **ἀπὸ τοῦ αὐτομάτου,** *by a natural death.*—14. **ἱρὰς στέγας** = ἱρὰς θήκας. Translate, *receptacles for the dead, tombs, vaults.*—17. **κυσί** (dat. after ὡσαύτως) = *eodem modo, quo canes.* Gr. 917 (723, 6) § 594. ‖ **ἰχνευταί,** *ichneumons.* The ichneumon viverra is said to search out and devour the eggs of the crocodile. Its principal claim to veneration, however, seems to have been its skill in destroying serpents and rats. ‖ **μυγαλάς.** The *shrew-mouse, mus araneus,* is the creature meant. This and other animals were worshipt as symbols of the various divinities.—19. **Ἑρμέω πόλιν.** Two Egyptian cities bore the name of Hermopolis. H., however, seems only to have known the larger; which was situated in the Heptanomis, or Middle Egypt, on the western bank of the Nile, opposite Antinoöpolis. The modern name is *Ashmuneim. Anubis,* not *Thoth,* is the deity here designated as **Ἑρμῆς.** Cf. Guigniaut's Creuzer, vol. i. pp. 851—873. ‖ **ἄρκτους.**

(P. 58). Wilkinson accuses H. of an errour here, denying that bears ever lived in Egypt. Anc. Egypt. vol. iii. p. 26.—20. λύκους. Wilkinson confirms this account of Egyptian wolves.—24. ἐκλέπει, *hatches.* The sun is said to do more than the mother in this process.—31. ὑός. The comparison is said to be not inapt; though one with a cat's eyes would be more exact.—32. χαυλιόδοντας, *projecting teeth.*—33. οὐκ ἔφυσε, *has not, nature has not given it.* The crocodile, however, according to Cuvier, has a flat tongue, fixed to the lower jaw, and incapable of independent motion. || οὐδὲ . . . . κάτω. Wilkinson says that, like other animals, it moves its lower jaw only; but when it seizes its prey, the head, being thrown up, gives the appearance of motion to the upper jaw, and readily leads those who see it into this conclusion. Anc. Egypt. vol. ii. p. 428.—36. τυφλόν. This statement is erroneous; though it, or something like it, has been a common opinion. The crocodile can at will cover the eye with the nictitating membrane.—38. βδελλέων. Bähr erroneously supposes this word to mean *flies*, leeches being scarce or unknown in the Nile. Cf. Anc. Egypt. vol. iii. p. 79.—39. τροχῖλος. The *Charadrius Ægyptius* is probably meant.

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4. τοῖσι μὲν . . . . τοῖσι δ'. The Ombites worshipt crocodiles; the Tentyrites destroyed them.—8. ἀρτήματα . . . . λίθινα χυτά, *pendants of porcelain*, or *glass-mosaic.* Cf. Anc. Egypt. vol. iii. p. 99. —9. ὦτα. The openings of the ears of the crocodile are above its eyes, concealed similarly to those of birds, being covered with skin, like eyelids; from these membranes the rings must have been suspended. || ἀμφιδέας, *bracelets.*—11. ταριχεύοντες. Crocodile-mummies have been found in the places of sepulture. Cf. Anc. Egypt. vol. iii. p. 76.—14. Ἴωνες. The reference is to those Ionians who settled in Egypt under Psammitichus. Cf. 154.—16. κροκοδείλοισι . . . . αἱμασιῇσι, i. e. *lizards.*—19. δελεάσῃ, sc. ὁ ἀγρεύς.—22. οἱ δέ, sc. οἱ ἀγρεῖς.—24. κατ' ὧν ἔπλασε. Cf. 39.—29. διὰ ἐτέων . . . . πεντακοσίων. Creuzer connects this with astronomical computations, supposing the arrival of the phœnix to symbolize the completion of a cycle of years.—30. εἰ . . . . παρόμοιος, *if like the picture of it.*—33. περιήγησιν, *in contour.*—38. φορέοντα,

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5. πρόσωπον, *beak.* || ἐπίγρυπον, *aquiline.*—6. κρέξ. The *Rallus Crex* of Linnæus.—7. ἐν ποσί, *near at hand.* Cf. Buttmann's Lexilogus, Eng. Trans., p. 268.—9. δειρήν, *throat.*—14. μάλιστα . . . . ἐμφερέστατα. Gr. 979 (778).—16. σπειρομένην. Cf. Heeren's Africa, vol. ii. p. 145.—17. μνήμην has reference to handing down to posterity.—18. τῶν . . . . ἀπικόμην, *whose acquaintance I have made,* —24. δοκέειν ἐμοί, *ut mihi quidem videtur.*—25. μεταλλάσσουσι, *change.* neuter.—27. ὀλυρέων. Cf. 36.—28. κυλλήστις, *rolls.*—29. οὐ . . . . ἄμπελοι. An errour. See Anc. Egypt. vol. ii. p. 170.—33. τὰ . . . . ἐχόμενα, *and whatever other birds or fishes they have.* Cf. I. 120, l. 9. —35. ἀποδεδόχαται, Ion. for ἀποδεδειγμένοι εἰσί.—37. ἐπεὰν . . . .

γένωνται, *after they have done supper.*—39. γραφῇ καὶ ἔργῳ, *in painting and carving.* The image represented Osiris.—40. πάντῃ, *at most.* 60).

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1. τέρπειν. Our author omits to say, what Plutarch tells us, that a high moral lesson was also hereby enforced. Cf. Anc. Egypt. vol. ii. p. 409.—3. νόμοισι, *institutions and customs.*—4. ἐπάξια, *memorable.*—5. Αἶνος. The common traditions represent Linus as a poet who lived B.C. 1280. Our text, however, refers to the song of which Linus, whoever he may have been, was the subject. The real object of lamentation was the tender beauty of spring destroyed by the summer heat; which the imagination of those times invested with a personal form, and represented as a being of a divine nature. Cf. K. O. Müller, Hist. Gr. Lit. vol. i. pp. 17—19. ‖ ἀοίδιμος, *a theme.*—6. κατὰ . . . . ἔθνεα οὔνομα, *a different name with different nations.* ‖ συμφέρεται, *is likely.* Cf. I. 173.—11. Μανέρως. Maneros is represented as having been the son of the King of Byblus. Plutarch, however, says that Maneros was not a proper name, but a complimentary greeting, which amounted to *wishing success.* Cf. K. O. Müller, Dorians, vol. i. p. 367; Gr. Lit. vol. i. p. 19; Anc. Egypt. vol. ii. pp. 249—252.—13. ἄωρον, *untimely.* Plutarch relates that Maneros, having surprised Isis in her lamentations over the dead body of Osiris, was frightened to death by the sternness of her look.—16. συμφέρονται, *resemble.*—18. ὁδοῦ. Gr. 842 (673, *b*) § 530, 1.—19. ὑπανιστέαται. D. 147. ‖ ἄλλοισι, *at all.*—23. κιθῶνας λινέους. Cf. I. 195.—24. καλασίρις. Cf. Anc. Egypt. vol. iii. pp. 346, 347. ‖ εἰρίνεα εἵματα. A similar garment, called *bornous,* is still worn in Egypt and Barbary.—27. Ὀρφικοῖσι . . . . Βακχικοῖσι. The Orphic and Bacchic ceremonies are almost universally allowed to have been of Egyptian origin.—28. Πυθαγορείοισι. The Pythagorean discipline is said to have been borrowed in great part from the Orphic institutions, Pythagoras having been initiated into the Orphic mysteries.—30. ἱρὸς λόγος. Plutarch assigns the excrementitious nature of wool as the reason of this custom. Cf. Anc. Egypt. vol. iii. p. 114.—31. ἐστί, sc. ἱρή.—33. ὁτέοισι ἐγκυρήσει, *what he will meet with; what will happen to him.*—34. οἱ . . . . γενόμενοι, *qui in poesi occupati, versati sunt* (B.).—37. τὠποβαῖνον = τὸ ἀποβαῖνον, *the result* or *what came of it*—39. ὧδε διακέεται, *this is the condition of.* Cf. Heeren's Africa, vol. ii. p. 186.

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3. οὐ . . . . κατὰ τωὐτὸ ἑστᾶσι, *are not the same.* ‖ μαντήϊαι, *modes of delivering oracles.*—5. ἰητρική. Cf. Heeren's Africa, vol. ii. p. 161.—10. Θρῆνοι. Cf. Anc. Egypt. vol. ii. p. 252.—11. ᾗ, sc. ἄν. Gr. 1251 (924) § 828, 3.—12. κατ' . . . . κεφαλήν, *besmear their own heads.* Cf. 70.—15. ἐπεζωσμέναι, *wearing girdles.*—17. ἐς τὴν ταρίχευσιν, *to be embalmed.* Creuzer supposes that every village had its embalming establishment.

EXCURSUS ON LENGTH OF STADIUM.

In order that the student may form some idea of the difficulties in the way of a satisfactory explanation of the measures used by Herodotus in estimating distances, the following paragraphs from Rennell's Geography of Herodotus are annexed, with all the compression and abridgement possible.

"We commonly translate the word στάδιον *furlong;* and all the stades of antiquity, whether Grecian or Roman, are inconsiderately set down as equal.

"This errour may probably be traced to the Roman authors, who, in all cases where they have made use of Grecian materials in geography, have reckoned 8 stades to a Roman mile; an errour, however, natural enough, as it appears that they had a stade of their own, of that standard, and might suppose that the Grecian itinerary stade was of the same kind: for it has not been found an easy task to appreciate the standards of foreign itinerary measures at any rate; and the authors in question, who wrote from books, and not from actual observation of the standards themselves, were the least likely to appreciate them rightly.

"It is foreign to our purpose to enter into an inquiry concerning any other stade, than the one applied to *itinerary* purposes by the Greeks: and we conceive that this measure did not, in effect, vary in its *standard,* but that the different results arising from the comparison of the numbers of stades, with the ground on which they were computed, are to be ascribed to the difference of judgment amongst the individuals who made the computations; (we say *computations,* because it may be supposed that the distances were, in very few instances, measured:) for the *greatest* difference that arises amongst the several authors, taking the mean of the examples furnished by each respectively, is about a *fourteenth* part, and that in one instance alone; but the more *common* difference is only a *twenty-fourth* part.

"Some have endeavoured to account for these differences, from the different ages in which the measures were employed: but this does not hold, for some of the measures reported by Herodotus agree with those reported by Strabo, several centuries afterwards; whilst those of the same age frequently differ. Many of the numbers are, indeed, out of reason; and others absurd: but, in such cases, one ought rather to suppose a corruption of the text, than look for a diversity of standards, in the same denomination of itinerary measure, and in so small a state as Greece.

"It is certain that Herodotus describes the stade as a measure of 600 Grecian feet, of which about 600 make a degree; but this appears to be the Olympic stade, concerning the application of which to itinerary purposes we have no testimony: on the contrary, every portion of distance, as well throughout Herodotus's history, as of the writings of other Greeks, appears, on a reference to the ground itself, to be measured by a stade of a much shorter standard; most of them rising *above* that of Xenophon, which is of 750 to a degree, but falling

below that of Strabo, which is of 700. But, although the Olympic stade was not used by Herodotus, it appears very clearly that he made use of *more* than *one* standard of itinerary stade; for the result of his numbers gives a much longer standard in *Greece*, *Asia Minor*, and *Persia*, than in *Egypt* and the *Euxine Sea*. Whether this difference was the effect of design, or of misconception, cannot with certainty be known; but it was probably from the latter; as his silence might lead us to suppose that he had no more than one kind of stade in contemplation.

"One must surely conclude that Herodotus was well informed respecting the itinerary measures of his country; and therefore an example of it, given on one of the most celebrated communications in Greece, namely, that between Athens and Pisa (Olympia) ought, if the numbers are not corrupted, to be taken as decisive. This gives a ratio of 755 stades to a degree. But, on the other hand, *Pausanias* gives the measure of the road between *Sparta* and *Pisa*, on which there arises a ratio of 707. It will be found in the sequel, that the former result agrees very nearly with the stade of Xenophon, the latter with that of Strabo.

"In a second example furnished by Herodotus, and that on an exceeding long line of distance, being the whole extent between *Sardis* and *Susa*, 13,500 stadia, the result, when due allowances are made for the inflections of the road, is 694 and a fraction. But this may be liable to exception, as it appears to be founded on the *relative proportions* of the Persian parasang and the Grecian stade; the former of which is valued by Herodotus, vi. 42, as well as by Xenophon, Anabasis, ii., at 30 stades. It may justly be doubted whether any parasang was of so short a standard as the one reported by Xenophon; and it is certain that the modern *farsang*, which represents it, is universally of a longer standard, and bears a much nearer proportion to the parasang of Herodotus than to that of Xenophon, if compared with the ground itself. At the same time, Xenophon travelled over the ground which he describes; and Herodotus, no doubt, took his account from hearsay: and, from a view of the whole matter, one would certainly be led to conclude that Herodotus deduced his number of stades from the number of parasangs reported to him; and that the Grecian general (Clearchus) kept the account of his marches in stades, which Xenophon turned into parasangs, at the rate of 30 to each. It appears that no less than 33½ stades of those of 718 to a degree (which is the result of our inquiries into the length of the *mean* stade) are required to make up a parasang of the scale arising on the 450 stated by Herodotus between Sardis and Susa, when reduced to road distance: for these, being in direct distance nearly 2½ G. miles each, cannot well be less than 2, 8 by the road, when an eighth is allowed for inflections. And it is highly probable that instead of 13,500 stades between Sardis and Susa, it should have been 15,000, or thereabouts: that is, 450 multiplied by 33⅓ instead of 30.

"In Egypt, and in the Euxine Sea, the stade of Herodotus falls so low, that it is evidently meant for something different from the Greek stade: since no less than 1001 to a degree are required in the first instance; 1032 in the latter. To us it appears that, in respect

of Egypt, the cause arises from his having taken the *schœne* one-third *above* its real standard; that is, at 60 stades, instead of 40, as it really appears to be. For, in describing the dimensions of Egypt, he gives them in *schœnes*, and then reduces them to stades, at the rate of 60 to a schœne, in ii. 6 and 9. There appears not the shadow of a doubt that a schœne consisted of 40 stades, or about 4 Roman milès.

"There is another circumstance in proof of the like errour, in his allowing more than 6000 stades between *Thebes* and the *sea*, while Eratosthenes allowed 5000 only for the difference of parallels, between *Syene* and *Alexandria*. And again, in assigning 2400 stades to the breadth of the Delta (40 schœnes), whilst Eratosthenes, Pliny, and Strabo, severally allow no more than 1300, 1360, and 1500.

"It is certain that the use of a similar standard in the Euxine Sea cannot be accounted for, in the same manner, unless it be supposed that Herodotus visited that sea in an Egyptian ship, in which the reckoning would naturally have been kept in schœnes. But perhaps there may be more colour for this supposition than appears at first sight; for, as Herodotus says, iv. 86, speaking of his own voyage in the Euxine, that in a long day a ship will sail through the space of 700 stadia—which, at the rate of 718 to a degree, are equal to 58½ miles; whilst his own statements, in the other parts of his history, as well as the uniform testimony of the ancients, limit the mean rate of sailing of their ships to about 37 G. miles per day (say 450 stadia)—it is clear that a measure very different from the ordinary stade must be meant, when 700 are given: and, as the mean rate of sailing bears nearly the same proportion to the rate described in the Euxine, as the true measure of the schœne, to that calculated on by Herodotus, it is very probable that the schœne furnished the ground of calculation *here*, as well as in Egypt. Certain it is, that the measure of the stade, in Egypt and the Euxine, differs from the statement of it elsewhere, as well as from the statements of others; and that in so great a degree, that, if the stade is really meant in all places, we shall be obliged to charge Herodotus with inconsistency,—a charge that can by no means be ordinarily imputed to him.

"In our estimation of the stade of Herodotus, we shall therefore lay out of the question what regards Egypt and the Euxine, as being apparently involved in errour, and confine the question to the examples given in every other part; that is, in Greece; on the road from Sardis to Susa; on the interval between the mouth of the Danube and that of the Borysthenes; and, finally, to the number of stades said to compose an ordinary march of an army. These, then, give a ratio of 732 to a degree of a great circle."

Summary of the examples given by Herodotus, in Greece, Asia, &c.

1.	Between Athens and Pisa	755
2.	" Sardis and Susa	695
3.	" Danube and Borysthenes	727
4.	The scale of the ordinary march	750
	Mean	732